

The SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA.

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The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,

COMPOSED OF ALL MEMBERS OF THE CHURCH,

Represented in the **BOARD OF MISSIONS**, which meets triennially and is composed of both Houses of the General Convention and the Board of Managers.

THE MISSIONARY COUNCIL,

which meets annually, is composed of all the Bishops and an equal number of Presbyters and an equal number of laymen.

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The Stated Meetings of the Board of Managers are held on the second Wednesday of each month, at one o'clock in the afternoon.


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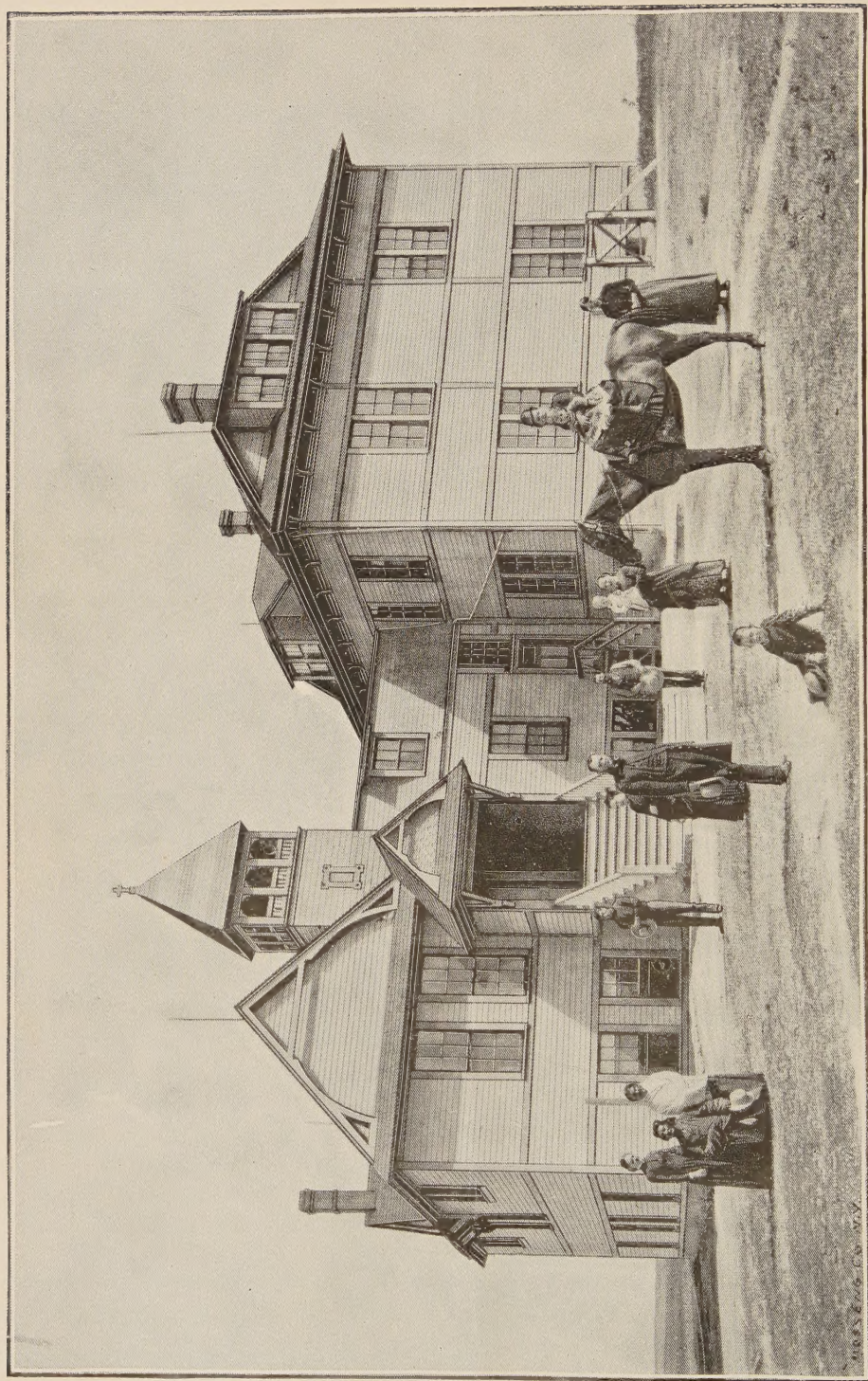
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ST. MARY'S BOARDING SCHOOL FOR INDIAN CHILDREN, ROSEBUD AGENCY, DAKOTA.

MARY'S BOARDING SCHOOL

THE SPIRIT OF MISSIONS.

VOL. LII.

OCTOBER, 1887.

No. 10.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

NOTICE.

THIS is to give notice that on September 5th, a legal holiday in this State, the letter box in the office of this Society, containing fifty or more letters deposited therein from the New York Post-Office between the afternoon of Saturday, the 3d, and the afternoon of Monday, the 5th, was robbed. It is earnestly requested that all who mailed letters to the officers of this Society which are likely to have been in the said stolen mail, will immediately give notice to

WILLIAM S. LANGFORD,

General Secretary,

22 Bible House, New York.

N.B.—Letters to the Woman's Auxiliary were in another room and were not disturbed.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, SEPTEMBER 14TH, 1887.

— THE following elected members were present: The Right Rev. Drs. Littlejohn, Scarborough, McLaren, Peterkin and Paret; the Rev. Drs. Hoffman, Reese, Eccleston, Davies and Huntington, and Messrs. Stark, Low, King and Davies. Of the members *ex-officio* those present were the Right Rev. Drs. Seymour and Whitehead.

— Bishop McLaren was called to the chair; but subsequently resigned it to Bishop Littlejohn.

— The General Secretary announced to the Board the death of the Right Rev. R. W. B. Elliott, D.D., Missionary Bishop of Western Texas, which occurred at Sewanee, Tennessee, on the 26th of August. A special committee consisting of the Right Rev. Dr. Scarborough, the Rev. Dr. Eccleston and Mr. Wm. G. Low, was appointed by the Chair to draft on behalf of the Board a minute expressive of its sense of its great loss in the death of Bishop Elliott.

— A letter was received from the Presiding Bishop announcing that he had appointed the Bishop of Missouri to preach the opening sermon at the Missionary Council in Philadelphia, October 25th.

— Communications were received from the several Missionary Bishops in

the Domestic field in relation to their work, and also from Diocesan Bishops who receive assistance in their work through the Board.

— Communications were also received from the several Bishops and a number of missionaries in the Foreign field.

— Letters and reports from the Rev. Octavius Parker and the Rev. John W. Chapman were presented and referred to a special committee consisting of Bishop Paret, the Rev. Dr. Davies and Mr. Stark. Several communications from the Rev. Wm. B. Gordon, reporting his arrival and the progress of his work in Mexico, were presented to the Board.

— A number of communications from members of the Convocation of Southern California calling attention to a favorable opening for a mission of this Church at Ensenada, Lower California, were presented, and the whole subject was referred to the Advisory Committee to report upon at the next meeting of the Board.

— The Right Rev. Dr. Paret submitted the following resolution adopted by the Church Commission for Work among the Colored People at its meeting in Washington, June 1st, 1887:

Resolved, That the appropriations for Church work among colored people, made to the several dioceses and jurisdictions for the current year, ending on the first day of September next, be renewed for one quarter, upon condition that the appropriations asked by the Commission be granted by the Board of Managers.

Whereupon it was

Resolved, That the Treasurer of the Board of Managers be and is hereby instructed to pay to the several dioceses for the first quarter of the present fiscal year the amounts respectively appropriated for colored work to those dioceses by the Board of Managers for the fourth quarter of the past fiscal year.

— The Board, acting for the Missionary Bishop of Cape Palmas, Liberia, appointed the Rev. John B. Williams a missionary to that jurisdiction, and Miss Mary B. Merriam a missionary teacher.

THE MISSIONARY COUNCIL.

THE Missionary Council, which is appointed to meet in the city of Philadelphia, on Tuesday, October 25th, is composed of all the Bishops, and sixty Presbyters and sixty laymen who were elected by the General Convention in Chicago a year ago. The sessions of the Council will be held in St. James' Church, beginning with the celebration of the Holy Communion at 10.30, A.M., October 25th, the Right Rev. Daniel Sylvester Tuttle, D.D., being the preacher on the occasion.

A missionary meeting, to be held in the Church of the Holy Trinity, is being arranged for the evening of Monday, October 24th, to be addressed by eminent speakers in behalf of Domestic and Foreign Missions and Missions to Colored people. The hospitality of Philadelphia Churchmen will be extended to the members of the Council, and it is hoped that a great interest in our missions may be awakened by this its first meeting.

The Woman's Auxiliary will hold its meetings on Thursday, October 27th.

THE LATE BISHOP ELLIOTT.

THE many tributes which have been paid to Bishop Elliott in the Church papers testify to the strong hold which he had gained on the hearts of Church people. Not only within the pale of his own communion was Bishop Elliott beloved, but all Christian people who knew him were won by his manly qualities, and recognized in him a leader and champion of the faith, a Bishop valiant for the truth. We publish elsewhere the spontaneous tributes of two of his brother Bishops. Bishop Elliott's devotion to his own missionary jurisdiction of Western Texas, for which he lived and in the service of which he died, will be cherished by a grateful people, who knew how genuine was his love for them, and that nothing but death could separate him from them. No greater proof of his devotion could he give than his steadfast refusal to yield to the persuasion of his brethren in the Episcopate who urged him for the sake of his health to accept one of the more northern jurisdictions. He would die with his people in Western Texas, but he would not separate from them.

Bishop Elliott's broad interest in every branch of missionary work was evinced in his correspondence with these Mission Rooms. Every part of the work was dear to him, and his letters breathed a spirit of loving sympathy. His letters from abroad, during his sojourn last winter in pursuit of health, expressed a constant eagerness to be back again in his work, and were full of thought for his co-workers in Texas.

The last of his foreign letters to us was written from Jaffa, Syria, on March 20th, 1887. In it he says, "To-morrow I hope to start for Jerusalem in a carriage; it is only thirty-six miles, but I shall break the journey, making it in two days. One cannot be in this city without a retrospect of its participation in the history of this land of spiritual wonders. The sea is blue and beautiful to-day, as when upon the memorable day about the sixth hour, from the roof of Simoa's house St. Peter saw the vision of the incoming of the fulness of the Gentiles. As the myriad waves rush toward the shore of the harbor, so, as he looked over the great sea westward, must they have typified the multitudes of the Gentiles flowing in to the shores of the eternal Haven. How blessed to be allowed to help on and hasten that incoming! May it be ours still to do our part therein. I continue feeble, but always hoping for stronger days, and after being here a short time will come directly home."

AMERICA AS A FIELD FOR MISSIONS.

THE Rev. Dwight Spencer, of Utah, writes in the Baptist *Home Mission Monthly* of "America in Prophecy," and argues that the divine promise that of Noah's three sons Japheth should have the supremacy is to be fulfilled in America. He sees the great Aryan or Japhetic family, strangely broken up and separated in its march across Europe, wonderfully reunited in America. Teuton and Celt, Scandinavian and Slav are settling side by side in the fertile valleys of the West, or in the commercial cities and towns, and from these different branches of the family of Japheth God is bringing forth His crowning work in a race intellectually and physically superior to any the world has yet seen. A

member of the German Reichstag said recently: "The people of Germany want only one thing—money to go to America." He adds: "This is but the fulfillment of prophecy. The Messianic Kingdom takes the place of the Judaic, and these restless masses coming to our shores are the Gentiles coming to our light; these the sons of the strangers to build our walls, and to make of a little one a thousand, and of the small one a strong nation."

If this view be correct it is a momentous fact. It is obvious that the inflow of strange people is so rapid as to put to the test the power of assimilation in the American people and to throw upon them an immense responsibility. While some are inclined to check the tides of immigration, through fear of the effect upon the country, the Christian patriot is admonished that something larger and more energetic must be done to help those who are here to appreciate and enjoy the glorious privileges of our Christian faith through which they are to be built into a true and noble manhood and become parts of a Christian nation. We put the question to a thoughtful man not long since, What is the lesson which we are to learn from this rapid increase of population through immigration? His reply was, The lesson is that we must put forth larger efforts to reach them through our missionary agencies.

AN EARLY GIFT.

"TITHE," of Hartford, Connecticut, sent to our treasury a few days ago a gift of \$1,000 for Domestic Missions. It is one of the advantages of a settled measure and principle of giving that the contributor need not wait until an emergency arises and an appeal is made before he contributes, but he is always ready and selects his own time. "Tithe" realizes that the missionary work does not cease with the close of the year, but must be provided for continuously, and so at the beginning of a new year, before the collections in parishes begin to come to our treasury, he sends a generous gift.

This is an example in method and measure and time which we would gladly see prevail in the Church. It is free, spontaneous and prompt, and we venture to believe the money given with a glad and thankful heart as unto the Lord for the glory of His Name and for the salvation of sinners. While we are glad of the gift we rejoice more in the spirit of it, and wish its lesson might be studied by all God's children, until they learn that God's service is perfect freedom and serve Him "with their substance and with the first-fruits of all their increase."

THE TITHE IN GOD'S SERVICE.

THE writer alluded to above speaking of the power of the Church in America, and viewing the disturbing elements in our country says:

It is because the Church is withholding the Lord's tithe, and doing so feebly and parsimoniously the Lord's work, that He is allowing us to be disturbed by socialistic plots and labor agitations. If the Church would but "bring all its tithes into the Lord's storehouse," and consecrate its talent to His service, it would have sufficient strength to cope with these evils, and then "its light would break forth as the morning, its health would spring forth speedily, and the glory of the Lord would be its reward."

VARIETY OF METHODS IN GOOD WORKS.

IN seeking the one great end, the glory of God in the salvation of sinners, there is room for manifold agencies and modes of working. If the people will not come to the Church the Church must go to the people. If one method of reaching them does not succeed another should be tried. Parochial "missions," parish guilds, temperance leagues, workingmen's clubs, girls' friendly, white cross and other societies are all legitimate agencies by which the Church may reach out, and gather in and band together God's redeemed children, and bring the world to Christ. Whichever of these and so many as can be well used in a particular place, not as ends but as means to the one end, are good and desirable to be used. The danger to be guarded against is too much diversion of mind, dissipation of strength, waste of energy. Concentration is necessary to efficiency. The real purpose of the Church should be kept in view and made plain to the people, that they may be interested co-workers in its larger plans and methods for extension and for missions to the nations. These various methods are valuable as means to rescue and build up individual souls, so that they may become working members of the one Body, whose purpose and aim are to minister salvation to all men unto the ends of the earth.

THE CHURCH'S OPPORTUNITY IN THE ORIENT.

So rapid is the development of Japan and China toward our western civilization that it is difficult to keep pace with the changes that are going on among those interesting peoples. Japan is foremost in this respect, and has within the last twenty-five years undergone a peaceful revolution politically and socially. In matters of education and dress the change has not only affected the men but has extended to the women. It is not surprising, therefore, that their religious views should be greatly disturbed. A leading statesman who only three or four years ago wrote a book urging the strictest exclusion of Christianity, has since then changed his tone entirely and advocates the welcome of the Christian religion. Members of his family have embraced the Christian faith, and two of his sons are now studying in America, while his wife is the patroness of an influential school which bears her name and in which Christianity is taught. How widely the influence of Christianity is felt may be judged by the fact that the Japanese *Gazette* confesses that Christianity and Buddhism cannot long co-exist in the same country, and that Japan may as well recognize the signs of the times and hasten to enroll itself among Christian nations.

The change if slower in China, is none the less sure. The conservatism of centuries is yielding, and the rumors of large financial syndicates composed of Americans and Chinese and of plans for building railways on a large scale are signs of the breaking up of Chinese exclusiveness; while the action of the government in relation to education and the appointment of young men to go from that great empire to Europe and America and report upon the educational systems, shows that the prejudice against everything outside the Chinese wall is a thing of the past. Attention has been called to the proclamations in many of the provinces, not only tolerating Christianity but in a measure commending

it. All these things are clearly indicative of a ripening of the eastern mind for Christianity, and put a great responsibility upon the Church to enter in and possess these kingdoms for our Lord. What can be more important than to gird ourselves to the task, which seems to be set before the Church of this generation, to carry with force and energy the precious Gospel of salvation to 400,000,000 people, and to supplant false religions with the Church of God.

We observe that the Presbyterians have this year raised \$100,000 to found a college in connection with their mission in China. This sum has been invested, the income to be used for the support of professors, and they are asking for \$50,000 more to purchase ground and erect buildings. This movement would seem to confirm Bishop Schereschewsky's judgment in founding St John's College. His expectations of means for that purpose have never been realized and the work has never been properly equipped. The words of the Rev. Dr. Hopper, who raised the \$100,000 mentioned above may well be pondered by our wealthy laymen: "When American capitalists are so ready to invest millions for the development of the commercial interests of China, Christians ought to rejoice to give for its moral and spiritual renovation."

HOW TO DEEPEN INTEREST IN MISSIONS.

THE *Standard of the Cross and the Church* of September 19th, says:

At the meeting of the Clerical Brotherhood [in Philadelphia] on Monday morning last, the Rev. Theodosius S. Tyng, of Osaka, was introduced, and answered a number of questions about Christian missionary work in Japan. "As a mission," he said, "the work is almost done. The Japanese Christians will soon organize a national Church for themselves. Bishop Bickersteth is very active, and furthers independent organization. There are signs of Christian union among all Protestant Christians. Roman Catholic congregations are numerous; but the Roman Church has no hold upon the educated and influential Japanese. The appearance of the hypocrite is a sure sign of the strength of Christianity; there are instances of the profession of Christianity for advantages in business. A generation more will see the conversion of a nation, remarkable in a degree second only to the conversion of the Roman empire." Mr. Tyng's remarks led to the choice of the subject for the next meeting, How to deepen interest in missions; and he is appointed to open the discussion.

It is a most encouraging sign that the clergy in their gatherings are more and more considering the subject of missions in a large and practical way, and it cannot but have an influence upon the congregations to which they minister and lead them to a more intellectual apprehension of the work of the Church beyond their own narrow and local interests.

PERTINENT QUESTIONS.

At the annual meeting of the American Home Missionary Society in Saratoga, the members of the executive committee and other representatives asked questions of which the following are given as samples:

How is it that churches which have been on the books of the society for ten, fifteen or twenty years, and around which flourishing towns have grown, are yet not self-supporting? Are there not some churches which might support themselves if they would?

Are there not some which never will be self-supporting and which are not in otherwise destitute localities, so that they might as well be cut off one time as another ?

It is the experience of all who have had to do with the distribution of missionary aid that questions such as the above need often to be asked. Some people will continue to be dependent so long as they can get help. It is only now and then, very rarely, that a congregation has the courage and the conscience to take up and carry its own burdens and relinquish outside aid, and hence the need that their attention shall be called to the fact that there should be a limit to the length of time for which aid should be given. Missions should look toward self-support and work for it with all their might. The help is needed elsewhere in regions beyond, and moreover those who have been helped should become helpers of others. Such questions are asked of us; but it does not devolve upon this Society to answer them, because the whole responsibility of administration is placed upon the Bishops in their several dioceses and jurisdictions. Nevertheless, the questions are pertinent and go to the very root of the matter of Church extension and wise distribution of means as well as to the question of whence the means are to come to carry forward the work as it increases upon us.

SELF-SUPPORT.

THE *Home Missionary* (Congregationalist) devotes a department to the subject of self-support, and in its September number there are reports from five churches which have undertaken to care for themselves and declined further aid from the society.

ANTI-CHINESE AGITATION.

MR. YAN PHOU LEE, who was graduated from Yale College last summer, delivered an address on the occasion of his graduation in which he dealt with the Chinese question in America in a forcible manner. He claims that the anti-Chinese agitation rests on three erroneous assumptions, which he proceeds to show are groundless, and, these being groundless, he maintains that the whole agitation is absurd and utterly unworthy of the American people. He says:

First, it is assumed that the work to be done and the fund for labor's remuneration are fixed quantities, and that if the Chinese are employed so much will be taken from other laborers. It is sufficient to reply that no economist holds that view.

Secondly, it is assumed that the Pekin authorities are anxious to get rid of its redundant population. Nothing can be more absurd. They have been always, and are still, averse to the emigration of their subjects; so much so that they yielded only to the inducements and concessions offered by this government, which are embodied in the Burlingame treaty. Another proof is the readiness with which they consented to the limitation of Chinese immigration when the Angell treaty was negotiated.

Thirdly, it is assumed that China's 400,000,000 are only waiting for an opening to "inundate" this country. This is soberly asserted and has the effect of the Gorgon head; for who is not stunned at the bare mention of this appalling and impending disaster? It would be terrible if it were possible—if it could be true.

But there is no cause for apprehension. The immigration of my compatriots has been exclusively from Canton and the region around it within a radius of 100 miles. The population of this district is estimated at 5,000,000. Not a single immigrant has hailed

from any other part of the empire. The Mongolization of America, therefore, is an event as far off as the millennium. For after twenty-five years of unrestricted immigration, your patriotic agitators could muster up only 200,000 Chinese laborers in all the states and territories. Now place this figure side by side with the 3,000,000 of immigrant princes from the "English Poland," which has never had more than 8,000,000 inhabitants at any one time, and you will be struck with the contrast.

After further answering the fears of the agitators he proceeds in a strain of indignation to demand justice for his country:

But why pursue this theme further? The bill was passed which excludes both skilled as well as unskilled Chinese laborers, though the court of Peking diplomatically understood that the restriction was to affect common workmen alone. Natives of China are forbidden to become citizens of this republic, which takes to its bosom the off-scouring, the garbage, and the dynamite of Europe. Never had there been seen such pandering to the worst passion of an insignificant faction!

Were it not for the tragic events which trod on the heels of the Chinese immigration bill, one might be inclined to laugh at the absurdities in the bill itself. If the law is faithfully executed (and to be worth anything it must be), all Americans born in China are disfranchised, and all Chinese natives of British colonies, like Hong Kong and India, have free access to this country. But who could laugh in the midst of indignant tears? By passing a discriminating law against an already persecuted class, the central government yielded to the demands of the mob, and to that extent countenanced its violence and lawlessness. The anti-Chinese act is a cause of all the outrages and massacres that have been since committed in Rock Springs and Denver, in Portland, San Francisco and other parts, which, if they had been perpetrated in China against Americans, would have resounded from Bedloe's island (whereon stands the statue of Liberty) to the Golden Gate. But the criminals in these cases were not punished, and even the pitiful indemnity was voted down until congress could not withhold it from very shame.

I have stated facts which are well known. It is not necessary to exaggerate. I now ask you Christian people of America whether you have not failed in your duties as lovers of justice and fatherland, in *not* enforcing your opinions in public and in private, as well in Church as in State. I ask those who gallantly sided with the strong against the weak, whether they do not think they have done enough for glory and personal ambition?

If there is an avenging Deity (and we believe there is), ought you not to beware of the retribution which is sure to overtake a nation that permits the cold-blooded murder of innocent strangers within its gates to go unpunished?

MAN IS NOT VILE.

In the Life of Bishop Selwyn it is told how that noble missionary took exception to various expressions which are in current use to describe the heathen, and which all too truly reveal the contempt with which many regard them. He utters his protest against the unjust discrimination in the following words, which challenge admiration for their genuine respect for those whom Christ died to redeem:

But believe me it is not true that "only man is vile." This race of men (in New Caledonia) are not vile. How could they be vile for whom Christ paid the price of His blood? How can they be vile to us, who have been taught by God not to call any man common or unclean? I quarrel with the current phrases of the "poor heathen," and the "perishing savages," *et id genus omne*. Far poorer and more ready to perish may be those men of Christian countries who have received so much and can account for so little.

Poorest of all may we be ourselves, who as stewards and ministers of the grace of God are found so unfaithful in our stewardship. To go among the heathen as an equal and a brother is far more profitable than to risk that subtle kind of self-righteousness which creeps into the mission work, akin to the thanking God that we are not as other men are. Who can say that the heathen are more guilty because they have not the Gospel, than we who have received that Gospel, and of whom its fruits will be required?

BRIEF MENTION.

It is announced that Bishop Perry will not accept his election to the Bishopric of Nova Scotia. His decision was clearly indicated in an editorial which appeared in the *Iowa Churchman* for September. We are able to state that Bishop Perry was asked to consent to the use of his name for the vacancy in Nova Scotia before he went to England at the beginning of the summer, but that he emphatically declined such use. Nevertheless, it was a high compliment which was paid to him by the Church people of Nova Scotia, and his selection was a most noble testimony to the cordial feeling of the Church in that province to the sister Church in the United States.

THE frontispiece in this number of the magazine represents St. Mary's Boarding School for Indian children, Rosebud Agency, South Dakota. It is taken from a photograph obtained from the Rev. Wm. J. Cleveland, who has served as a missionary to the Indians for the past fifteen years. Copies of this photograph and of photographs of the other mission buildings at the Rosebud Agency, may be obtained at the Mission Rooms in New York, for one dollar each, their actual cost.

THE *Lutheran* tells of Mr. Charles Groves, a wealthy Liverpool merchant, who, believing that the very best means of fighting the hydra-headed social evils was the preaching of the Gospel, for fifty years spent only one-tenth of his income on himself and devoted the other nine-tenths to building and sustaining churches for the poor.

THE Rev. Charles R. Bonnell, of Philadelphia, has done good service by publishing in an abridged form Leslie's "Divine Right of Tithes." He has preserved the course of the author's thought, and with sufficient fulness set forth the scriptural and historical arguments contained in the larger essay. Will not some one undertake to distribute gratuitously this little book among such of the clergy as may desire to consider the subject? There is room for still further good work if some one would put the subject of the above essay in a brief, modern and popular form for general distribution as a tract. A telling tract may do much good where a treatise would not be read.

THE need of missionaries is a sore trial to the Bishops. The Bishops of Rupertsland, of Saskatchewan and of Qu' Appelle write to the Society for the Propagation of the Gospel urging the need of men. The last named Bishop says he cannot use the society's grant of money unless he can get more clergymen, and writing from Port Arthur, a place of 7,000 inhabitants, he says it is self-supporting and two other clergymen could be supported in the district if only the men could be found.

THE *New York Times*, referring editorially to the fine appearance of a delegation of Indian pupils from the Carlisle Institute which marched in the parade on the occasion of the centenary of the Constitution in Philadelphia, says: "The suggestion must have occurred to many that the educational appliances furnished to the children of the red

men ought to be vastly increased, and that neither government nor private bounty has much more than begun to work the field."

THE *Jewish Messenger* waxes warm over a project to build a Jewish club-house in New York at a cost of nearly a million dollars and says: "Ask what Jewish feeling, what Jewish sentiment survives among those who will spend a million for their own selfish amusement, while Jewish education, Jewish charity, Jewish worship number so small a proportion of active contributors among the hundred thousand Jews of this city that every synagogue but two is heavily mortgaged and the activity of our best institutions is hampered by want of means!"

OSWALD OTTENDORFER, publisher of the New York *Staats Zeitung*, is building a Home for the Aged in the vicinity of New York city, which is to cost \$200,000.

A NOTABLE gift to missions was reported during the past month. Elijah Hayes and his wife, of Warsaw, Indiana, have deeded their property, valued at \$130,000, to the Methodist board of missions. An annuity of \$1,500 is to be paid to Mr. and Mrs. Hayes as long as they live. The annual income of the property is about \$5,000. Mr. Hayes justifies the purpose of the gift in these words: "Every man in America has had as good a chance to hear and obey the Gospel as I have had; therefore I propose to help those in the older world who have had lesser or no opportunities."

CORNELIUS B. ERWIN who died recently in New Britain, Connecticut, made bequests in his will aggregating over \$1,000,000 for various public charitable and religious purposes.

THE latest news received in London from Henry M. Stanley, the celebrated explorer of Africa, who is on his way to relieve Emin Bey is under date of June 29th. The disturbing rumors of his death are set at rest by this letter from his own pen. He concludes as follows: "As soon as fuel has been obtained the steamers will start, and the last chance of communicating with Europe for a few months will be gone."

WITH OUR CORRESPONDENTS.

ONE of our Bishops in answering the question, What can be done to lift our missionary work to a higher plane in the estimation of the people of the Church? replies in the following language, in which he makes the enquiry personal to himself and answers it out of his own heart: "It is certain that the members of the Church do not realize as they should their individual responsibility in this matter. And what better remedy is there for this than for each one to examine himself seriously and as under the all-seeing eye of God whether he is doing all that he ought to do to sustain the missions of the Church. I have been doing something of this for myself, and have come to the conclusion that my whole duty has not been performed. And I pledge you that from this time I will think more of the missionary work of the Church, pray more for its success, try to do more to interest others in it, and give more for its support than I have ever done in the past."

A RECTOR in New Jersey writes: "I wish to introduce THE SPIRIT OF MISSIONS into every family in my parish. I shall employ a canvasser. Next month I begin a monthly missionary meeting. I am determined that my people shall know the facts of missions and have their duty brought before them."

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

BISHOP ELLIOTT.

God knoweth best. He doeth best what is most wise and merciful. It is the faith we rest in. Else were it hard to know how it can be good for such a man as our brother to be taken from the work that sadly needs him.

In a peculiarly deep and tender sense a Missionary Bishop may be the "father." Such indeed was Bishop Elliott to his people. His youth gave quickness to his sympathy, and added charm to his loving kindness. His manly resentment at aught that was wrong, his warm glow of generous approval for whatever is right and pure and lovely and of good report made him a power everywhere.

The loving hearts of all his clergy and people in Western Texas are, I know, mourning for that he is to be theirs no more in the Church Militant. Near two years ago my brother and I worked side by side in the Advent mission in Calvary Church, New York. I learned to love him then more than ever. The dengue fever had not let him out of its grasp; but he kept his sufferings to himself. Resolutely he met the daily duties devolved. Full of tenderness for sinners and earnestness for God, he threw himself

into the work with untiring zeal. His generous heroism and holy fire lifted up those privileged to be with him. I do not know of his earlier life; others will bear grateful witness of it; but as a brother Missionary Bishop of many years I want to say out how I loved him.

A few weeks since I was at his residence in Sewanee. Once more we joined our prayers. The sunken eye and the poor thin hand told a sad story; but undimmed brightness of look and unfailing warmth of grasp told also that the heroism in working and fighting failed him not for the long days of waiting and suffering. God was in his thoughts. Work for his people and responsibility for his loved family were in his few words. The tender sorrow of a last goodbye were in his eye and hand. I know the cemetery where he sleeps—its mountain retirement and its wooded shelter. Light and strength and peace and hope can make their home there undisturbed.

Oh, my brother, may God take the work thou hast now laid down and make it His for succor and strength! May He in mercy bring me to rejoin thee by and by in the rest that remaineth! D. S. TUTTLE.

THE LATE BISHOP OF WESTERN TEXAS.

THE New York *Evening Post* of September 5th published the following affectionate tribute by Bishop Potter to the late Bishop Elliott:

TO THE EDITOR OF THE EVENING POST:

SIR: The *Evening Post* of August 31st, in its letter from your correspondent at Sewanee, contained an announcement which came, I venture to think, to a large number

of your readers with the shock of a very painful surprise. The death of Bishop Elliott of Western Texas was certainly not anticipated by his friends, and their sense of loss in view of it is at once profound and poignant.

So rare and noble a personality ought not to be allowed to pass from among us without some expression of the grateful admira-

tion and affection which it everywhere inspired. Bishop Elliott was a southerner of the southerners, fit inheritor of that kingly dignity and sunny temper which were the charm of his distinguished father, the late Bishop of Georgia. His attachment to his "section," and to all its best traditions, was as strong in his maturer years as in the first fire of his youth. But northern people everywhere and of every fellowship were irresistibly attracted to him. I have before me as I write a copy of a letter written to him by a Presbyterian divine in New England, who had only slightly known him in San Antonio, which reads:

MY DEAR BROTHER: I read to-day in the *San Antonio Express* of your lying very sick, with little hope of your recovery.

The announcement went to my heart, and I cannot refrain from writing you and tendering my cordial sympathy and my pledge that I will daily make you a subject of special prayer until I hear of a change in your case. You may think it strange that I should thus express myself. In explanation allow me to say, that though our acquaintance at San Antonio and since was brief, yet there is a golden cord of affinity that involuntarily binds some hearts together, or to other hearts. I had learned to love you, strange as it may seem, and the note of your sickness gave me pain.

It was so wherever he went. His knightly courtesy, his invariable courage, his wisdom, gentleness, and contagious enthusiasm conquered all hearts and made his presence a power for good in every company. Ranchmen and teamsters, cowboys and soldiers (he had been a soldier himself, and had, like Frederick Robertson, a strong sympathy with the calling), were among his warmest friends and most eager listeners. His influence among all classes was potent and lasting, and the impress which he has left upon the vast missionary field committed to his charge will not soon be effaced.

Perhaps the chief value of his character and ministry, however, is to be found in their

preeminent illustration of those heroic qualities of which, by many, our age is supposed to be conspicuously destitute. Bishop Elliott was called by the Church to a field of singular hardship and of discouraging isolation. He occupied it under conditions which made it frequently necessary for him to be the servant in his own household, to cook the food for his family, and to perform, sometimes, the most menial offices. But he never referred to this otherwise than playfully, and, what was more to the point, he never could be induced to surrender his charge by any solicitations, however tempting. Again and again overtures were made to him from conspicuous dioceses in the East, but neither to such propositions nor to those of his brethren of the House of Bishops, that he should consent to translation to a less laborious jurisdiction, would he listen. "Dead on the field of battle," like that knightly soldier of Auvergne, might, almost with literal truthfulness, be answered at roll-call on his behalf. He went away, indeed, once and again in search of health, but his heart was with his flock and his thoughts engrossed in his work.

And to-day, though he rests from his labors, his works follow him. Cut off while still comparatively a young man, with the large and far-seeing plans which he had sketched out but little more than begun, his memory will be an enduring power wherever he was known. His singular grace and charm of person and bearing, his ringing voice and kindling eloquence, his scorn of all things base and ignoble, his lofty consecration to the Master whose call he owned and obeyed—all these will live as an image of beauty and nobleness, to adorn the pages of Christian history, and to provoke in kindred souls a noble emulation. H. C. P.

THE TWENTY-FIRST ANNUAL REPORT OF THE BISHOP OF UTAH.

It is known that, through the declination of the Rev. R. M. Kirby to accept the bishopric of the missionary district of Utah and Nevada, I have been retained, by the appointment of the Presiding Bishop, in charge of Utah.

I give herewith the report for that territory for the year ending July 31st, 1887:

I spent the month of June in Utah, visiting Salt Lake City, Ogden and Logan, inspecting school accounts and admitting to

Priest's Orders the Rev. Charles G. Davis, Deacon, of Ogden.

The work done in schools and missions and parishes seems to have been as steadfast and successful as that of any previous year.

The Rev. Mr. Putnam at St. Mark's, Salt Lake, is indefatigably faithful. The ladies of his guild are building a rectory next door to the cathedral at a cost of \$8,000, more than half of which they have already paid.

St. Mark's School and Rowland Hall, under the wise and skilful guidance of the Rev. Mr. Miller, have never had a more prosperous year. An added building is being erected at the Hall to furnish a much needed school-room. Miss Van Rensselaer and Mrs. White, valued teachers who have helped us in the past, are coming back from the East to take charge of the Hall in September.

The Rev. C. M. Armstrong has continued to give his double care to St. Paul's Chapel and St. Mark's Hospital. The income of the latter, all secured at home, has been \$12,987.90. The patients ministered to have been 486 in the hospital and 410 out, making 896 in all.

The Rev. Mr. Unsworth has been abounding in good works. Evanston, Wyoming, he has faithfully visited once a month. To St. Paul's School, Plain City, he has given unremitting care. During Mr. Bleecker's absence he looked after Logan; and he is building a school-house and starting new work at Kay's Creek, where a number of residents, dissatisfied with Mormonism, pleadingly asked him to come. For principal of his school for next year he has secured Mr. Arthur Newell. Miss Sweet continues an eminently valuable helper in school and parish.

The Rev. Mr. Bleecker was compelled by ill health to spend much of the year in the East. But he is now back at Logan wisely providing for the vigorous opening of St. John's School in September.

John Taylor, the late head of the Mormon heresy, has died. Wilford Woodruff, the present head, and, by the way, a native of our conservative old state, Connecticut, is an octogenarian, and cannot give any new strength or vigor to the institution. The Mormons are now clamoring for statehood, and profess themselves willing to repudiate and abolish polygamy, if their request for admission as a state be granted. The profession may lie along the line of well-known Mormon duplicity, but the making of it indicates a marked decline on their part in arrogance and fanatical self-reliance. The relations of our own missionary and educational work to the monstrous error change no whit. We are busy, with God's help through His giving stewards, in building up the truth and the right, leaving fraud and falsehood to get out of the way as best they can.

For the names of clergy and officers and candidates, for the condition of invested funds, and for the statement of debts, I beg leave to refer to my report for last year, the twentieth annual, and to ask that the following changes be noted:

One thousand five hundred dollars of the fund for the enlargement of Rowland Hall have been paid and used for building a school-room; leaving \$1,500 still in that fund.

The \$500 held in trust for a poor woman in Salt Lake have been paid over to her.

The "Note and Mortgage, Hall, \$2,000," have been paid in and used as specified above.

Ogden's debt of \$1,150 has been reduced to \$650. St. Mark's, Salt Lake, has borrowed \$3,500 for building its rectory.

The Rev. C. G. Davis has been transferred to the Diocese of Missouri. All the candidates and postulants of last year's report belong to Utah. Of these now the name of John W. Higson is to be omitted, he having been ordered Deacon and transferred to Missouri; and the name of Earl E. Madeira, postulant, is to be added.

The Rev. B. S. Dunn is to be considered as canonically belonging to Utah.

The givers at the East have been generously loyal to the Utah work, and I beg to return my warmest thanks.

The receipts and expenditures have been as follows:

RECEIPTS.	
Scholarship dues, as per last report, paid in.	\$978 84
Sent directly to me.....	9,235 46
"Specials," SPIRIT OF MISSIONS.....	2,069 72
Income from Endowment Funds.....	1,015 00
Dividends, "Swift" Railway Stock.....	31 48
Rent, Bishop's House.....	280 00
Hall, Note and Mortgage, paid in.....	1,500 00
	\$15,110 50
EXPENDITURES.	
In Salt Lake City:	
For St. Mark's School.....	\$5,007 34
" Rectory.....	568 05
" St. Paul's Chapel.....	342 30
" Rowland Hall.....	2,654 65
" Other objects.....	238 98
	\$8,811 32
In Ogden:	
For School.....	\$1,432 87
" Parish.....	205 10
	\$1,637 97
In Logan:	
For School.....	\$859 00
" Parish.....	690 05
	\$1,549 05
For Plain City.....	374 45
" Corinne.....	14 15
" Kay's Creek.....	170 00
" Idaho, reported to Bishop Talbot....	622 50
" Theological Education.....	941 20

Miscellaneous.....	46 75
Repaid D. S. Tuttle, balance last report.....	167 50
Due St. Mark's School, scholarships prepaid.	489 60
" Ogden " " "	36 00
" Plain City " " "	16 00
Balance, Cash in hand.....	234 01
	<hr/> \$5,110 50

Gifts sent to me (\$9,235.46) came from the following dioceses:

New York, \$2,500; Pennsylvania, \$1,-688.50; Connecticut, \$1,015.02; Massachusetts, \$951.87; New Jersey, \$373.44; Al-

bany, \$288; Western New York, \$270; Central Pennsylvania, \$240; Central New York, \$220; Rhode Island, \$209.10; Long Island, \$190; Maryland, \$190; Illinois, \$170; Utah, \$144.75; New Hampshire, \$100; Pittsburgh, \$90; Michigan, \$80; Northern New Jersey, \$80; Southern Ohio, \$80; Ohio, \$60; California, \$40; Florida, \$40; Kentucky, \$40; Vermont, \$40; Montana, \$30; Wisconsin, \$30; Missouri, \$20; Indiana, \$5; England, \$4,978.

DANIEL S. TUTTLE.

VISITATION OF WESTERN TEXAS BY BISHOP GARRETT.

At the request of the Right Rev. R. B. Elliott, D.D., late Bishop of Western Texas, who was prostrated with what has since proved to be his last illness, I made a visitation of such chief places in his jurisdiction as the Bishop set down upon a list prepared by himself for the purpose. The following is a detailed account of the work done:

On August 5th I set out for San Antonio. On the 7th, Sunday, Morning Prayer was said in St. Mark's Cathedral by the Rev. J. P. Lytton, Priest in charge in the absence of Dean Richardson. I preached, confirmed two persons and administered the Holy Communion. The church is beautiful and substantial. A large and handsome deanery has been built, on which I understand some indebtedness remains. There seems a large field for most promising work in connection with St. Mark's. At 5 P.M., Evening Prayer was said in St. Luke's mission chapel by the Rev. Henry Swift, the rector of St. Paul's Memorial Church on Government Hill, who also baptized an adult. I preached, and confirmed three persons and addressed them. This mission is being efficiently conducted by Mr. R. M. Fuller, the zealous lay-reader, whom the poor people love and respect. He hoped that I would come again as he had not had time to collect all those who were "ready and desirous" among his flock. Of course I promised to return and did so as will appear later on.

Services being over, Mr. Swift took me in an ambulance which had been sent through the courtesy of my old friend General Ruggles to convey me to St. Paul's. This is a beautiful stone church erected by Miss Coles of Philadelphia in memory of her mother. It is neat and well adapted to its holy work. Evening Prayer was said by Mr. Swift, when I preached. This good work being finished

and greetings exchanged, the ambulance again appeared and whirled me off to my hotel, when I soon forgot my strange environment in the sleep of the weary.

On the 8th I proceeded to Gonzales. Here I found the Rev. J. R. Carter, a Deacon, lately received from the Methodist ministry and ordained by the Bishop of Texas acting for Bishop Elliott, surprised to see me a day earlier than expected. A wagon, with two of his candidates, came opportunely in sight just as we met. They were notified. The news quickly spread, and at the appointed hour the pretty Church of the Messiah was filled with a most attentive congregation. Evening Prayer was said by Mr. Carter, after which I preached, and confirmed nine persons and addressed them. This field is most hopeful, and under Mr. Carter's zealous efforts promises good results in the near future.

At the request of the rector of Cuero I postponed the visitation of his charge. I returned to Dallas and attended to some business of importance in my own jurisdiction.

On the 19th I set out for Corpus Christi. A freight train off the track caused a delay by which the necessary connection failed. Finding myself detained I went to Seguin, and to the great delight of the congregation of St. Andrew's, which is vacant, I said Morning Prayer and preached on Sunday the 21st.

On the 22d I proceeded to Corpus Christi, and on the 23d, assisted by the venerable Dr. Clarke, preached and administered the Holy Communion. Evening Prayer being said by the rector, assisted by the Rev. T. B. Lee, the rector of St. David's, Austin, I preached, and confirmed six persons and addressed them. Corpus Christi is prettily situ-

ated on a bluff overlooking the gulf, prides itself upon its artesian water, its fine gulf breeze, its being the safe harbor for vessels entering by the Aransas pass, and for its really superior fish. These happy features sustain its inhabitants in buoyant spirits. The church is pretty, the rectory comfortable, and everybody happy.

On the 24th I proceeded to Laredo, an all-day journey through a wilderness of cactus. Christ Church was filled with a most attentive congregation. Evening Prayer was said by the Rev. J. J. H. Pitcher, an English clergyman who has been only a short time in charge. I preached, and confirmed three persons and addressed them.

On the 27th I went to San Antonio, and arriving on the 28th, proceeded directly to St. John's mission chapel where I found the lay-reader, Mr. Fuller, with his chapel literally crammed with people. I said Morning Prayer, preached, and confirmed two persons and addressed them. In the evening St. Luke's chapel was also packed with an eager assembly. Here the Rev. Henry Swift very kindly came again to assist. He said Evening Prayer and also baptized a goodly number of infants and adults. I preached, and confirmed eight persons and addressed them. Too much praise cannot be given to the faithful lay-reader who keeps this mission work in such successful operation.

On the 29th I proceeded to Seguin. Morning Prayer was said by the Rev. N. B. Fuller, principal of Montgomery Institute. I preached and administered the Holy Communion. Evening Prayer being said by Mr. Fuller, I preached, and confirmed three persons and addressed them. The parish has been under the efficient care of the Rev. J. T. Hutcheson, who is, however, at present absent in bad health.

On the 30th I proceeded to Luling. Here I found the Rev. J. R. Carter, who has charge of this place in connection with Gonzales, awaiting my arrival. Evening Prayer was said by Mr. Carter, when I preached, and confirmed seven persons and addressed them. This is a town where the lamented Bishop Elliott held the first service in a railway car. There is now a pretty church and comfortable rectory.

On the 31st, I proceeded to Hallettsville, an all-day journey by rail and hack. The bright moon invited me to ramble, when hearing sounds of chanting I traced them to their

source in the choir which was practising for the services of the morrow. I made myself known and arranged for a morning service and celebration of the Holy Communion. Notice was quickly given to our small flock.

On September 1st, I said the Office in St. James' Church, and preached and administered the Holy Communion. The Rev. J. B. Fitzpatrick arrived in the afternoon. Evening Prayer being said by Mr. Fitzpatrick, I preached, and confirmed two persons and addressed them.

On the 2d, I proceeded to Cuero, accompanied by Mr. Fitzpatrick. Evening Prayer was said in Grace Church by the rector; I preached, and confirmed ten persons and addressed them. The church has been improved in the interior and a pleasant cottage rectory has been built. There seems to be a healthy life and hopeful work doing here.

On the 3d, I proceeded in a hack to Goliad, accompanied by Mr. Fitzpatrick, his son and daughter. St. Stephen's Church was wrecked last year by a cyclone; but has been rebuilt in better and stronger style than before. The people deserve the greatest credit for their unity of purpose, liberality and spirit. Morning Prayer was said on the 4th by Mr. Fitzpatrick, when I preached, and administered the Holy Communion. Evening Prayer was also said, when I preached, and confirmed nine persons and addressed them.

I here left Mr. Fitzpatrick, on the 5th, in the midst of these vast cattle ranges, and proceeded to Victoria. I found the Rev. A. V. Burroughs expecting me. A very pretty and roomy church has been built through the exertions of Mr. Burroughs and the liberality of his people. It was filled to its utmost capacity. Evening Prayer was said by the rector, when I preached, and confirmed eight persons and also addressed them.

Having thus finished the work which I had undertaken at the request of Bishop Elliott, I returned home.

While the work was in progress the Master called His tired servant to go up higher, and left us the sad duty of mourning a prince fallen in Israel. Nothing could exceed the veneration and affection which I found existing everywhere for his person. The admiration which his character and work inspired could not be surpassed. His admin-

istrative abilities, self-denying labors, warm sympathies and tender consideration for his clergy and people commanded the respect while they secured the tenderest regard of all classes in his jurisdiction.

"Let me die the death of the righteous, and let my last end be like his !"

ALEXANDER C. GARRETT,
Missionary Bishop of Northern Texas.
DALLAS, Sept. 8th, 1887.

A PAGE FROM THE HISTORY OF THE ROSEBUD MISSION.

THE largest missionary enterprise yet undertaken on the Rosebud Indian Reserve, was the rebuilding in 1885 of St. Mary's Boarding School* (burned down at Santee). A beautiful site was chosen on the clear and rapid Antelope creek, twelve miles from the wretched sand hills which surround the agency; 160 acres of good farming land enclosed with the consent of the government and the Indians, for school purposes only, and on it a truly beautiful, substantial and well planned frame building, with stone basement story, and of sufficient capacity for sixty or more pupils, erected at a cost of nearly \$17,000. What the building of such a structure for that moderate sum, "far out on the prairie," means of varied and patient effort, anxiety, faithful economy and wearisome endeavor to obtain the necessary funds and secure their judicious expenditure, none but Bishop Hare, to whom the credit is wholly due, can fully know. We have heard of no parallel case. It is the wonder of the people, the admiration of all visitors, and the pride of many, both red and white, besides those who have a direct interest in its purpose. The very presence of such a structure before the face of the red man, looming up as it does, from many a mile in the distance, to meet his far-reaching sight as he journeys to and fro from his home to the agency, by its grand though silent proclamation of what it is in the power of men like himself to accomplish by industry and will to act, is alone worth, in civilizing potency, all it cost.

Changed by the return of teachers and pupils for their winter's task from a passive witness to the triumph of noble action into a living example; become a light glowing with heaven-sent brightness in the midst of heathen gloom; a gateway opening from the chaos of ignorance, inaction and vice into the paths of thrift, refinement and holiness; a garden of the Lord in the tangled wilderness of barbarism and fleshly lusts

which war against the soul; a refuge from the body and spirit-destroying fetters of lawlessness; a microcosm inspired with zeal for Christ; governed by the divine rule of love; energized by the Spirit of God—who shall count up what this, though not wholly realized, may cost? who compute its power for good? and who hesitate to rejoice in and help it on? Are we citizens of a land overflowing with God's bounty, and indifferent to such enterprises in His Name as this? Are we among those called to labor in His Vineyard, and make no effort where the field is thus white to harvest? Are we signed with His cross in Baptism, and yet content that others—a handful only—should bear the heat and burden of the day? May the divine blessing rest upon St. Mary's abundantly unto the full attainment of its high ideal!

Cities and towns everywhere are seldom unwilling to contribute largely for the benefits arising from having often much less creditable structures built within their limits. Did the government contribute anything toward the building of this institution of learning for the sole benefit of its own wards on the Rosebud Reserve? Not one cent. Neither did the Indians contribute of their means in this instance. In their ignorance they doubtless, for the most part, looked upon it as a money-making scheme which, if it did not divert funds that would otherwise be expended on their behalf in, to them, more satisfying ways, would somehow richly repay its projectors. Else why this, in their eyes, lavish expenditure, this importation of skilled labor from the white man's borders, and this busy, ceaseless toil of so many intelligent men?

If, however, they offered no voluntary aid, they were the first on the ground to set things moving; they seized the opportunity and answered loudly, once again, the oft reiterated and as often silenced question, Will Indians work? A full-blood Sioux was foremost among those who with wearying strokes of pick and spade raised the

* See Frontispiece of this Magazine.

tough hard pan from the spacious cellar. Seventeen car loads of lumber, lime, brick, nails, etc., must first be hauled a distance of thirty-five miles from the railroad, in wagons, before the first carpenter need apply. No sooner was it made known that the regular rates for freight to the agency would be paid *in cash* for this to anybody who would take a hand in it, than the missionary in charge was literally besieged from day to day with eager applicants for this labor. At least 100 Indian teams were soon engaged in friendly strife as to who should make the most trips while the harvest lasted, some of them hauling with their four little rats of ponies that would bring them not more than five dollars for the round trip of two or three days. Many besides were disappointed at losing the chance to go, and some thirty made the trip and returned empty; going in the vain hope of finding some portion at least left over, though assured beforehand that all had been hauled. The answer they gave was what *men* everywhere give: "Yes, we will work, if we are paid for it." The promotion of the king of civilizers, Industry, on the only terms on which it can be promoted is what the government almost wholly leaves out in its effort to improve the Indians.

St. Mary's School has been in successful operation for two years and, during that time, has been kept full, by those who

have come voluntarily within its walls, last year having forty-eight pupils when there are furniture and scholarships provided for but forty. Not a child has been solicited. This tells whether the sentiment formerly so opposed to schools, has changed and in what direction.

Both boys and girls between the ages of seven and sixteen years are admitted. To teach these children English is our chief endeavor; but, equally with this and the other school-room drills, the training of the hands to self-help and the imparting of industrious habits, is made secondary only to the inculcation of Christianity. In every way possible it is made an industrial training-school. The boys are taught to take care of and handle the stock, farm, wood, stores, etc., as well as to assist in the housework; while the girls learn to sew, cook, wash and iron, and all that is calculated to make them practical housewives in humble homes. The beautiful chapel, which forms part of the building, is the gift of Bishop and Mrs. Bedell as a memorial of one dear to them and, at their request, is called Ephphatha Chapel—a name especially appropriate not only to the one it commemorates but to the helpless among whom it stands and for such as whom everywhere Christ perpetually repeats the miracle; saying to their dumb senses also—Be opened.

W. J. CLEVELAND.

BISHOP WHITAKER'S REPORT OF NEVADA.

WHEN the Bishop-elect of the Missionary District of Nevada and Utah signified his declination, the Presiding Bishop placed Nevada again under my charge.

Leaving Philadelphia on the fifteenth of June, I arrived at Reno, Nevada, the evening of the twentieth, one day before the annual commencement of the Diocesan School for Girls.

As is well known to the Board of Managers I have taken a very deep interest in the progress of this school since its establishment eleven years ago. It has given me a great deal of anxious thought, and also occasion for great thankfulness and satisfaction.

I have great pleasure in reporting that I found the tone of the school as high, and its discipline as perfect, as when I left it a year ago; and this, notwithstanding the

fact that an epidemic of fever, which was prevalent in this part of the state, last October, seemed for a time to imperil its existence.

Many parents were alarmed, and withdrew their children, but most of them returned, and others came, and the attendance during the Easter term was as large as the average.

The Advent term has just opened with sixty-four pupils, which is above the average number.

During the past year the income, including about \$500 from scholarships, given mainly through the Woman's Auxiliary in Connecticut, Southern Ohio and Michigan, has equalled the current expenses, and the school is free from debt. But it needs and ought to have something in the nature of an endowment, to provide for deficiencies in the income in times of sickness, and for

making such improvements as the growing wants of the school require. A few scholarships, kept up from year to year, would secure this result with an added benefit besides.

The charges for board and tuition in English studies are three hundred dollars a year. We have had a few scholarships of this amount for a single year, and they have been most satisfactorily expended in the education of capable, worthy girls, some of whom were orphans. In other cases there is need of only a half-scholarship, or one hundred and fifty dollars a year, the parents being able to pay the balance. The gift of either of these sums provides, to that extent, for the Christian education of a girl who would otherwise be deprived of it; and also directly benefits the school. In nearly every instance where girls have been so aided, the result has been entirely satisfactory.

With a half-dozen such scholarships the school would be more firmly established, and would be able to increase its facilities for doing its proper work.

I commend this as a profitable investment to every man and woman who realizes, in any degree, the importance of a Christian education, and of maintaining a distinctively Church school.

I beg those kind friends who have helped me in establishing this school, to give the same sympathy and help to my successor in maintaining it.

During the past year there has been a decided improvement in the general condition of Nevada, and it would seem that the decadence of the state, of which so much has been said, has already reached its lowest point.

In several towns there has been a gain in population, and an increased valuation in taxable property. I have visited most of the places which could be reached by railroad, and have found almost everywhere a more hopeful feeling amongst the people than there has been for years. And there has been no decline in the work of the Church. On the contrary, there have been more confirmed this year than in any preceding, and the present number of communicants is larger than ever before. A large part of this increase has been in St. Paul's Church, Virginia, which during the past year has been under the charge of the

Rev. D. McClure, PH.D., of the Diocese of California.

Virginia has increased in population and resources and under the faithful rectorship of Dr. McClure the church has fully kept pace with the improvement of the town.

The income of the parishes has not been largely increased, for the great majority of the people interested in the Church are poor; but there has been a gain in this respect and the offerings for missions have been liberal.

When I reach Philadelphia I shall have been absent on this visitation twelve weeks. To make the outward and return journey requires ten days. Ten days I spent at Lake Tahoe, the loveliest sheet of water in the Sierras. Twelve days were occupied in visiting old friends in California. The rest of the time has been given to a visitation of Nevada. The warmth of reception accorded me everywhere has been a source of great pleasure.

The encouraging condition of parochial, missionary, and educational work has called forth my thanksgiving.

The opportunity of again ministering to those amongst whom so many years of my ministry were passed has been gladly improved, and I heartily invoke the blessing of Almighty God upon him whom the Church may appoint to the performance of the duties which have ever been to me a labor of love.

Some statistics will be found in an appended table.*

O. W. WHITAKER,

Bishop of Pennsylvania.

RENO, NEVADA, August 31st, 1887.

The Normal and Agricultural Institute, located at Hampton, Virginia, under the administration of Gen. S. C. Armstrong, which aims to supply colored teachers for the common schools of the South and to plant a Christian civilization among the Indians, has now sixty-five teachers, 536 negro pupils, and 140 Indian students. Six hundred of its graduates and 500 of its under-graduates are now teaching about 45,000 colored children in public schools. Besides the intellectual training given at the Hampton school instruction is given in a number of industrial departments.

* This table will appear in the annual report of the Society.

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

ANNUAL REPORT OF THE MISSIONARY BISHOP OF YEDO FOR 1886-87.

THE review of the Japan mission shows that the hand of God has been with His servants to bless their labors. The exceptionally large number of adult baptisms reported last year, has been exceeded by forty-six this year—the whole number being 243, of which 207 were adults. When our small clerical force is taken into consideration this result is very encouraging, and a cause for devout thankfulness to God.

During the past year there have been only four foreign clergymen in our mission in Japan—Mr. Morris and Mr. Woodman in Tokio, and Mr. McKim and Mr. Page in Osaka. The changes in the *personnel* of the mission are as follows: Mr. Lewish joined the mission in March, Mr. Molineux and family returned to the United States in September, Mr. McKim left Japan in April—his family having preceded him in the autumn—and Mr. Woodman and family returned home in June. [Mr. Tyng, who has been in this country, is about returning.—Ed.] These changes reduce our force to one clergyman in Osaka and two in Tokio.

OSAKA.

The large number of baptisms reported, the awakening into new life and activity of one of the congregations, a new and very promising station opened, the earnestness of the Christians, and their praiseworthy efforts to help themselves are all full of encouragement. Mr. Page, to whose report on the station attention is especially asked, writes: "There are cheering indications of vigorous and independent life on the part of the infant churches."

Schools.—It was arranged that Mr. Molineux should take charge of St. Timothy's School, but as he was ordered home by the physician on account of Mrs. Molineux's health, and as there was no one who could

take the management of the school, it was thought best not to attempt to carry it on. The necessity for discontinuing the school was regretted, but less hesitation was felt in coming to the decision since we were given to understand that the Church Missionary Society intended to open a boys' school of high grade, and would probably take over our school buildings. All those who were on scholarships and a few of the other students were transferred to St. Paul's School, Tokio.

During its second year under Miss Williamson's management St. Agnes' School has continued to grow, the number of pupils being sixty, of whom forty-four were boarders. The accommodation being found insufficient, an addition was made to the school-building, which has largely increased the school-room and given an additional dormitory.

St. Barnabas' Hospital, as is shown by the increased number of patients, continues to grow in favor. The out-patients numbered 6,985 and the in-patients 105—which means that a large amount of suffering has been relieved. The fees, amounting to \$2,889, paid all running expenses, and left a balance of \$445 in hand.

Two of the catechists from the station have had a full year's training in our catechetical school at Tokio, and now go back for work in the country. Four others have had instruction, a part of the year, in the Church Missionary Society's school at Osaka. Through the labors of these young men we may hope for much good fruit in the next few years.

The work at the out-stations in the neighborhood of Osaka is very encouraging and full of promise. The Christians seem zealous and earnest, and "show their faith by

their works." At Nara the little band has built a neat chapel, and two other congregations are expecting to erect chapels at an early date.

Several new places have been visited during the past year, and the number of out-stations could be largely increased, if we had the men to take charge of them. One of the places is worthy of especial mention. A former pupil of St. Paul's School, now in the telegraph office at Osaka, while on a visit to his parents at Obama, on the west coast, gathered a few persons at his father's house to teach them something of Christianity. This led to the meeting together regularly of some eighteen to read the Bible. Through the study of the Bible, our catechisms, and other Christian books, which Mr. Segiura sent them, some became interested, and sent a request that a missionary would make them a visit. Mr. McKim and Mr. Page visited the town, and Mr. McKim, finding that nine of the number were prepared for baptism, administered the rite.

Among women the work is full of interest and encouragement. Miss Mailes, who has five young women living with her to train as Bible women, is most untiring and does not spare herself. Two hundred and forty-five visits have been paid, and 292 classes have been held. She has made frequent visits to the out-stations, where her labors seem highly appreciated, and has also sent out her young women, two and two, to read and explain the Bible, both in the country and in Osaka.

Both Mrs. Laning and Mrs. Page have done good work among the women. Mrs. Laning, besides teaching in the Ladies' Institute, lately established in Osaka, has also taught a number of wives of physicians, and has started a Bible-class among them with good results.

TOKIO.

At Tokio the work has been kept up as usual, and there is nothing which calls for special notice in the evangelistic efforts made here.

Schools.—St. Paul's School has had about the same number of pupils as it had the previous year, and Mr. Gardiner thinks that it will not materially increase until it has a larger corps of teachers. The other mission schools have five or six foreign teachers, and numbers tell with the Japanese. It is hardly to be expected that St. Paul's with two foreign

teachers will be able to compete with other schools, which have more than double the number. He hopes that his appeal for more teachers may be answered, and that two or three teachers may be sent out at once. It is expected that the new teachers will also teach in the two large private schools, the English department of which the trustees wish to hand over to our mission. One of these schools had, during the past year, 450 students, and the other about 900. Our missionaries are allowed to hold Bible-classes, and give any religious instruction they wish on Sunday. Mr. Gardiner has had a Bible-class at one of the schools two days in the week, and at the other every Sunday morning.

St. Margaret's has passed the most successful year it has had since it was established. The number of pupils at the close of the session was fifty-seven, of whom thirty five were paying pupils, and forty-three were boarders. The building was enlarged; but as the school continues to grow a larger addition will be necessary. Another teacher for this school is absolutely necessary, and one should be sent out at once. It is impossible that one lady, who has also the management of the whole school, can teach English to sixty pupils.

In the theological school two students have taken the full course in English. In the catechetical school there were at one time ten students, but only six completed the course—Evidences, the Prayer Book, Old and New Testament Exegesis, Church History and the Thirty-nine Articles—and presented themselves for examination. They have had from a year to a year and a half of training, and now go forth to work for the Master.

The medical work has greatly prospered. At the two dispensaries 11,903 visits have been made by patients—an increase of over 2,500 as compared with last year. There were also sixty-one patients treated in the temporary ward, which Dr. Harrell opened in October and sustained without additional expense to the mission.

Work among women has been carried on to some extent by Mrs. Gardiner, Miss Verbeck (in addition to her regular teaching in St. Paul's) and Mrs. Komiya, who has given half of her time to work as a Bible-reader. We need some one here who could give her whole time to visiting among women, and

training Japanese women to become efficient Bible-readers. Miss Mailes' report shows what an amount of good can be done in this way.

A wide and effectual door for work among women of the higher classes, would be opened, if some well qualified Christian women could be found to give themselves to it. There is just now great eagerness on the part of the women of Japan to learn the English language and foreign manners and customs. Many of them are desirous of learning something of Christianity, and would gladly listen to any one who would teach them the Bible. Are there none among the highly favored daughters of the Church who would consider it a privilege to devote themselves to this good work, and try to lead some of their sisters in Japan, who are without the knowledge of the truth, to Christ—the Light?

A school for girls and young women of the better classes is much needed, and the Woman's Auxiliary of New York has kindly promised to provide the needed funds for this purpose; but so far, suitable teachers have not been found to take charge of the school. It is hoped that some may offer themselves for this interesting field, and that the school may be opened in the autumn.

The work at the out-stations still grows in interest and hopefulness. Mr. Kanai has opened two new places—Yorii and Tanaka—in the neighborhood of Kumagai with gratifying results. At Yorii the few Christians have secured and fitted up a chapel, and seem disposed to do what they can to bring others to Christ. Eighteen have been baptized in and near Kumagai, and there would have been, probably, a larger number to report, if Mr. Kanai had not been laid by a long time on account of serious illness. He is still absent from his field, but his health is much improved, for which all are most thankful.

At Kawagoya, which is considered a "hard place," eight have been baptized, the "first-fruits," we hope, of a future abundant harvest. A new place in the neighborhood—Igusa—has been opened.

In the Fuchiu district sixteen baptisms reported show that progress has been made. One or two new places in the neighborhood have been visited, though no regular work has been attempted there.

The proposed conference with the missionaries of the two English societies, and the first Synod of the Church of Japan were held in February with, all things considered, very satisfactory results. At the Synod a constitution and canons were adopted which are to go into effect in September. This marks a new era in our work. It is a new departure from the old traditional mode, when it was expected that the foreigner would do everything, settle everything, and provide all the money to do the work. Now the Japanese clergy and laity will have a voice in the government of the Church, and, with the feeling that it is their work, they will throw themselves more heartily into it, and give more freely of their means for the support of the Gospel. With prudence, wisdom, zeal, and, above all, God's presence and blessing, we may expect greater results than have been seen in the past.

But we are not to think that the work of the American Church is all done. Fostering care is needed, a friendly helping hand must be held out for some years until the infant Church is fully able to take care of itself. Wise, earnest, spiritually-minded men and women, full of love for Christ and the souls He died to save, must be sent to labor in this most promising field. We need at least *three* men—we ought to have *ten*—for evangelistic work; *three* for St. Paul's and the schools asking help from our mission; *two* unmarried women for our girls' schools; *one* to labor among women and train up Bible readers, and *two* to start a school for girls and women of the higher classes. There should be no delay in sending them out. They are needed at once, for the present is a most critical time in the mission. We must strike while the iron is hot. Never has there been such an opportunity in Japan, and probably there has never been in the history of modern missions a more urgent call for speedy help and earnest workers. May God put it into the hearts of true, faithful men and women to offer themselves for this most interesting field, and rouse the Church to a sense of the responsibility resting on her to sustain the work by her prayers and free-will offerings.

Respectfully submitted,

C. N. WILLIAMS,

Missionary Bishop of Yedo,

Tokio, August 10th, 1887,

THE CONFERENCE OF THE JAPAN CHURCH.

At your request, although I have nothing but my memory to guide me, I will attempt to give you a further account of the general conference which met at Osaka last February, in addition to that which was published in *THE SPIRIT OF MISSIONS* soon after its occurrence.

I suppose that nearly every foreigner went to the conference with many misgivings as to the result. A crisis was evidently at hand. The time had arrived when the native Christians demanded a voice and a vote in the affairs of the Church. Some of us anticipated danger, as the Japanese like to be independent, and foreign restraint seems to gall them. It has long been an open secret, that among all the bodies of native Christians there was a strong feeling that the time for the foreigner to relinquish matters to the native, was come. The largest native body of Christians, those belonging to the "Union Church," do practically manage their own ecclesiastical affairs. The foreign missionaries meet with the natives; but each man has but one vote, and the foreigners are outnumbered four or five to one. For the last year or two their great general assembly has had a Japanese moderator, and so far as I know, everything has been done harmoniously. The Congregationalists (the American Board) of course manage their own affairs. Now, our Christians knew these facts, and also the fact that they themselves had nothing whatever to do with the management of affairs in our Church. They were restless under the restraint, and for some time I have had the gravest doubts as to the future of our Church; sometimes fearing that it would have no future, but would be swallowed up by some of the larger bodies that gave more freedom to their members. Whenever the proposed conference should assemble we knew that we must open the door somewhat for the natives; but how much? I for one am most firmly convinced that if we had refused to open at all, we should have settled once and for all the status of our Church in Japan. There never would be one.

The Lord, however, had better things in store for His Church, and we were all greatly pleased and most thankful to perceive the spirit of unity which prevailed when once

the various questions were opened to discussion.

Another cause of fear was, that the natives, who far outnumbered the foreigners would vote ignorantly on matters which have been settled by the greatest minds of the Church, after long and fierce debates. We realized, if the natives did not, that they were not in the position yet to vote on matters which might affect to a great extent the future welfare of the Church in Japan. But they showed no fractious spirit, but were willing to wait for the indefinite future to settle questions which they did not wish the foreigners to settle for them.

As regards the foreigners, there are, as you know, two English societies in Japan—the Society for the Propagation of the Gospel and the Church Missionary Society—and also our own missionaries. The members of these three missions, represent the most varied theological and ecclesiastical views.

So another cause for fear, was whether the foreigners could agree on a constitution and body of canons to be presented to the Japanese. Thus, with great doubt in regard to the unity amongst ourselves and also with great doubt regarding the feelings and disposition of the natives, we assembled.

The first thing to be discussed was the name of the Church. Each member of the conference had a copy of the "Constitution and Canons of the Church of Japan." These were drawn up by the two Bishops, and were discussed at a delegate conference held in Tokio in June. Each mission was then represented by three delegates. Their duty was to prepare a draft of a constitution to be submitted to the general conference.

The heading of this draft was, "The Constitution and Canons of the Church of Japan set forth provisionally until such time as the said Church shall be prepared to act in its own behalf." At once a discussion arose about the term, "The Church of Japan." It was agreed to leave the question of a name for the new Church to be discussed at the general conference. There it was the first matter brought up for discussion; but as there seemed to be no unanimity on the subject, the discussion was postponed. At the close of the conference it was again brought up. The foreigners were by no means agreed on a name and we heard that

the natives would never consent to be called the *Nippon Sei Ko Kwai*, the title finally adopted. This name is the one that has been used in the Japanese Prayer Book. It was not liked by all, and many substitutes were offered, mostly by foreigners. It was an easy matter to suggest names in English; but when it was attempted to translate them into Japanese they were found to have no intelligible meaning. When the question was before the conference for discussion the foreigners were much surprised to see that the natives were practically united on *Nippon Sei Ko Kwai*. They had fought the matter out among themselves before meeting with the foreigners.

Now, what does this title mean? It is practically untranslatable into English, and was objected to on that account. It was finally agreed that in printing the title in English, it should be simply *Nippon Sei Ko Kwai* and a note at the bottom of the page should explain its meaning to English readers. It is easier, however, to explain what it does *not* mean than what it does mean. It does not mean "The Church of Japan," or "The Church in Japan." Nor does it mean *The Church*. The idea conveyed by the definite article would be instantly repudiated by the native Christians. Fortunately it will never be discussed by them for the simple reason that the language has no article. Perhaps the best explanation of the term is that given by Bishop Bickersteth, namely, "Japan Church; that is a Church which is suited to the Japanese." In my opinion it carries no other meaning.

This is a good title, for it is in no way

exclusive. The natives were particularly anxious that no expression should appear anywhere in the constitution that would be a barrier against any Christian or any body of Christians uniting with them. The Japanese are wiser than some of us in that matter. They, in company with all the Japanese Christians, have the strongest desire for unity. There is to be *one* native Church in Japan. The "Union Church," numbering five missions, has already united with the Congregationalists, making a church of over 10,000 souls. The Methodists, already numbering thousands, will not remain separate many years longer, and when they unite with the present native Church, there will be but a few outside its pale. A Japanese is always anxious to be where the greatest numbers are.

I have been told that our Christians have been lonely, because our Church as a whole, stands aloof from all others. When they have a Church of their own, it will not be on an exclusive but on an inclusive basis. For that reason they chose *Nippon Sei Ko Kwai* for the title of their Church. *Nippon* (Japan); *Sei* (holy); *Ko Kwai* (public assembly). There is no adjective prefixed and nothing that can keep any Christian from becoming a member.

By whatever name they call their Church, I suppose it will be called by all others what it is now called, viz: *Kantoku Kyo Kwai*, the "Episcopal Church;" *Kantoku* being the exact equivalent of *Episcopos*.

E. R. WOODMAN.

NEWBURYPORT, MASS.,

September 13th, 1887.

ORDINATION OF A MISSIONARY TO AFRICA.

ON St. Matthew's Day, September 21st, at the Church of the Transfiguration, in New York, Bishop Seymour, of the Diocese of Springfield, advanced to the Priesthood the Rev. John F. Williams (colored). Mr. Williams was appointed a missionary to Africa by the Board of Managers, acting for Bishop Ferguson, at its meeting on September 14th. As an opportunity for Mr. Williams to sail would occur September 24th, no time was to be lost in summoning him from Cairo, Illinois, to make preparation for his departure. Hence the arrangements for the ordination were hastily made to suit the convenience of the Bishop, who was awaiting the arrival of

the candidate, and no public notice could be given of a service of so great interest. The hour of the ordination service was half-past nine in the morning. The Bishop was assisted by the Rev. Dr. Houghton, the rector of the church, and by the Secretaries of the Board, the Rev. Dr. Langford presenting the candidate. The Bishop preached an excellent sermon, and addressed the candidate in words which must linger with him when he is in his far distant work. The address was most apt, solemn and weighty, as the sermon was a clear, strong and thoughtful discourse upon Africa as a field of Christian missions.

The Rev. Mr. Williams was born in the British West Indies. He is a graduate of the Philadelphia Divinity School, where he pursued his studies successfully, and having passed his examination for the Priesthood,

he was made a Deacon by Bishop Stevens. He afterwards went to Bishop's College, Lennoxville, Canada, and studied for an academic degree, and has worked among the colored people in the Diocese of Springfield.

FAREWELL SERVICES.

ON Saturday, August 27th, the day upon which Bishop Boone left New York on his return to China, a farewell service was held at the Mission Rooms. The service was conducted by the Rev. Dr. Geo. Williamson Smith, who said the office of prayer usual on such occasions, and made a brief address, assuring the Bishop of the good wishes and prayers for his continual success in his distant field of those present and of the Church at large. At the conclusion of the service, the benediction was pronounced by the Bishop.

On Friday, September 23d, friends of Foreign Missions assembled at Grace Church, New York, and united in a farewell service with the Rev. J. B. Williams and Miss Mary B. Merriam, who sailed the next day for Africa, where they are to work in our mission. At this service the Holy Communion was celebrated by the Rev. Dr. Langford, General Secretary of the Board of Managers, assisted by the Rev. Mr. Kimber, Associate Secretary; the General Secretary, also, in a short address bidding the missionaries God-speed in their good work.

ANNOUNCEMENTS.

Africa.—At the stated meeting of September 14th the Board of Managers, acting for the Missionary Bishop of Cape Palmas, appointed the Rev. John B. Williams, a native of the British West India islands and a graduate of Bishop's College, Lennoxville, Province of Quebec, and the Philadelphia Divinity School, a missionary to that jurisdiction, and reappointed Miss Mary B. Merriam as missionary teacher. Miss Merriam will go to the assistance of Mrs. Brierley at Cape Mount. Mr. Williams' station will be determined by the Bishop. They both sailed by the barque "*Liberia*" on Saturday, September 24th.

China.—Bishop Boone has been heard

from at Victoria, British Columbia, under date of September 7th. The "*Abyssinia*" was sailing within the hour of the Bishop's writing.

Japan.—A telegraphic announcement of the arrival out of the Rev. J. T. Cole and wife was published last month. Intelligence has since been received by mail that they arrived safely at Yokohama, August 21st. They were expecting to proceed to Tokio about the first of September.

Dr. Francis W. Harrell has resigned his appointment as medical missionary to Japan to accept an appointment under the Japanese Government. Dr. Harrell's resignation took effect September 1st.

AFRICA.

MR. FAIR'S MISSION AT SHILOH.

It seems hardly possible that nearly a year has rolled by since I had the pleasure of writing a few lines for *THE SPIRIT OF MISSIONS*; but so it is, and now I trust some further information may prove acceptable. We feel we have cause for continued thankfulness, so many and great have been the mercies and blessings vouchsafed us. You will be pleased to hear that our little school has gradually increased from six scholars, as stated in my last letter, to twelve—eight boys from seven to fourteen years, and four

girls from four to thirteen. Two of our little boys have had to go to their homes, and are likely to have to remain there for some time, because of ill health.

On November 28th last, six children, five boys and one of our girls, were baptized. Since then two of them ran away. The running away of our boys from time to time, is the greatest difficulty and discouragement we have to contend with. The parents have very little control of their children. In nearly every instance it is left with the child as to whether he will come at all, and

as to how long he is to remain. Whenever he takes the notion, he may run away, and there will be no fault found with him when he gets home. At home they have very little to do. They lead a wild, wandering, aimless life, under no restraint, making out something to eat as best they can. Many of them are brought by their heathen parents and given to the American colored people to be civilized. Although they are not required to go to school nor is any systematic training given them, they do not remain long. Running away is the rule, after a stay of from three months to a year. They remain at home a while, and then the father gives his boy to some one else, from whom he runs away in like manner. And so he grows to manhood learning but little good and much of the evil of those he comes in contact with, some of whom profess to be civilized and even Christianized.

Very seldom will you see a girl of heathen parents, beyond the bounds of heathendom. The parents do not want them civilized lest they might want to stay among the civilized people, and the parents thus lose the money which they would receive by their daughters becoming the wives of heathen men. This brings me to the mentioning of a subject which ought to be dwelt upon—the buying of girls to be the future wives of the boys. As it is, the American colored people are as much or even more opposed to intermarriage with native Africans, even if civilized, as the whites are with negroes in the United States. The inevitable consequence is that the young native man even if civilized and Christianized, is compelled to seek a wife from among the heathen. Instead of being the means of making his wife a Christian, he himself becomes more of a heathen than a Christian.

The difficulty which I speak of as having to be dealt with here, has to a great extent been overcome at Cape Palmas, through Bishop Payne having bought girls in the early history of the mission there. Were it done here, not many years hence would be seen the Christian family and the Christian village; and it seems to me that no one could devote his money to a more needy or better purpose than paying the dowry money for some African heathen girls. It amounts to about \$50 each, I am told.

To return, however, to the running away of boys. It is not surprising that they run

away occasionally from us, seeing they are required to work regularly, in order that they may contribute thereby toward their own support, as well as be the better fitted for a life of usefulness. Although it is discouraging, we have reason to believe our labor even in behalf of the "runaways" is not in vain, for we see that the heathen men who are most willing to have their children learn to work and be mentally trained, are those who when boys got some little education; and so we trust it will be with those who come to us, even if they do not stay long. While speaking of buying girls, I might mention that boys, for from \$10 to \$15, can be bought from domestic slavery among the heathen, and compelled to stay with the person who buys them till they become of age. Three of our first six boys are still with us, and it is gratifying and encouraging to see the improvement they have made. One, who could not speak a word of English when he came, is my interpreter when I tell Bible stories to the newcomers. Indeed he has interpreted for me when preaching in the adjacent heathen towns. During the past dry season we were enabled to hold service on Sundays in five towns, within five miles of us; in the nearest, services were pretty regular, in the others, only occasional. The people listened attentively and seemed interested. The towns of the Bassas are small, at least those I have seen.

Our efforts to improve our farm have been greatly blessed, as you will see from the fact that this year we gathered over 1,200 pounds of coffee—four times as much as last year. Next year we hope to gather much more, and now that the price of coffee has been increased more than half, we are beginning to feel quite independent, comfortable farmers. Just now we are busy preparing our coffee for market. The hull has to be cracked in a corn mill, and then picked out grain by grain. Broken and discolored or black grains have to be separated from the unbroken. It is slow work, but light, and suits the younger members of our family well. When the time draws near for shipping it, we all have to do our share of the picking. We were very sorry to hear of Dr. Perry's having to leave this important and needy field, and trust he is better now, if not entirely well, and that we may have the pleasure of seeing him back again,

Before closing allow me to thank the Treasurer of the Board, and the generous and thoughtful friends who through him sent us aid. In voluntary offerings, we received during the past year \$212, and a nice box of clothing, etc. None but God knows

how much our hearts were cheered and strengthened by the kind letters accompanying the contributions from various directions, which made up the above amount.

SHILOH, BASSA, LIBERIA,

June 28th, 1887.

JAPAN.

ST. MARGARET'S SCHOOL, TOKIO.

Miss Sarah L. Riddick writes, in her report of this school for the year ending June 30th last, as follows:

"The school grows constantly, and the girls improve each year spiritually and mentally. I find the influence of the Christian girls a great help in the school. A short time ago the mother of two of our girls came to thank us for the privilege of sending her daughters to St. Margaret's. She said that one of them had been a great trial to her before she sent her to the school, but she had improved so greatly in her deportment that it was quite a pleasure to have her at home; 'but,' she very wisely concluded, 'I think it better to keep her as much at the school as possible, for if she remains at home very long she may get back into her old ways.' This lady was one of our patrons, so she was probably sincere. The pleasing deportment of the girls according to Japanese ideas, and also foreign opinion, is in a great measure due to our most excellent and highly esteemed matron, Mrs. Komiya. She maintains, and with very good reason, that a combination of Japanese and foreign etiquette is rather ridiculous, and that it is better to keep to the one or the other. As foreign etiquette begets many additional expenses we have decided to hold to the Japanese for a time, at least. Last October we were made happy by the return of Mrs. Komiya. It is hard to decide which was the most flattering—our grief at her departure, or our joy at her return. The Japanese, like foreigners, are quite willing to take advice when it chimes in with their own opinion, and Mrs. Komiya's brother decided that he could not do better than take a wife and give us back our matron. Although a Reformed Dutch minister, he chose a wife from the Christians of the Church of England, and sent her to St. Margaret's to be trained for three years; but alas! at the end of seven months the children were in great need of a mother's

care. The moral tone of the school is excellent, and thanks to our dear superintendent, the Bishop, the girls show advancement in their Christian life. He still continues his faithful religious instruction in the school. There is one thing which gives us much trouble: the day pupils very rarely attend Church service or prayers, and at present we have a large number of that class. Of course all of them come to the school only for English; but those who live in the house under Christian influence, with very few exceptions, become Christians. We can think of but one way to induce them to hear the Gospel, and that is to offer a medal for punctuality. If some kind friends will supply the money we will give rewards at our next closing exhibition to all those who have not missed Church or prayers during the school year.

The closing exercises were pronounced really enjoyable this year. The girls spoke distinctly and well, so that their English recitations were perfectly understood. The music was very much complimented, and all of us agree that Miss Verbeck deserves much praise for her faithful and successful efforts to get real music from Japanese voices. The exhibition given by Mrs. Gardiner's calisthenic class was received with great applause, and we owe her many thanks, not only for the entertainment but also for the daily exercise which she gives the girls. The benefit therefrom is very perceptible.

"The school has improved financially as well as in other respects, the receipts from September to July amounting to \$701.47. A strict account of the expenses and receipts of the school is kept and handed to the treasurer, the Rev. Mr. Morris, at the end of each month. We are very sorry to have to say that the school-building is not adequate to our wants. The girls are crowded together to such a degree that it is beginning to tell upon their health. There are eight girls sick now, and we have had a

great deal of sickness during the last month. We have not had such an extensive hospital before since I have been in charge of the school. It really seems wrong to admit so many boarders when we are so limited as to space, and yet one does not like to lose an opportunity of doing them good spiritually."

PROGRESS OF MISSION WORK.

THE Rev. Theodosius A. Tyng writes from Frankford, Pennsylvania, under date of August 26th, as follows: "I send you some extracts from a letter from Mr. Otsuka, describing the progress of the work in Japan. Mr. Otsuka was a class-mate of Mr. Motoda's at St. Timothy's School in Osaka. Holy Trinity Theological College, of which he speaks, is under the direction of the English Church Missionary Society. He is carrying on his course there, I believe, at his own charges. The various out-stations as to which he gives reports are only those established under my direction. The work which was under Mr. McKim's charge, which is also I believe very prosperous, is therefore additional to this. The whole work is now under the oversight of Mr. Page. One of the most encouraging things about the work is that all of the eight young men who last year began their studies for the Ministry under my charge are doing well. One of them has been unable to continue his studies because of ill-health; but he has, I hear, been doing good work at his own home. A letter recently received from Mr. Motoda at Gambier announces that a young countryman of his, Ishimaru by name, who was baptized under his teaching in San Francisco, has gone to Gambier, intending to carry on his studies for the Ministry there at his own expense. The same letter conveys the news that in Japan three more young men have determined to go to Tokio to prepare for the Ministry. One of them is a lawyer of high standing at Nara, who was baptized by Mr. McKim. Another was baptized some ten years or more ago in our school at Osaka. He has been a teacher for some years, latterly as principal of a school of high grade in the province of Kishiu, where his reputation as a scholar is high. He is a great student of Shakespeare, and has published translations of 'Julius Caesar' and other plays also I believe, in one of the Osaka newspapers. The third is a Mr. Tanaka; but as there are several of that

name among our communicants, I am unable to identify him. Truly Japan is a wonderful country, and the Lord is doing a great work there."

The extracts taken from Mr. Otsuka's letter to Mr. Tyng are as follows: "When you left Japan you promised us to come back to Japan next year. And we were long waiting for you, but in vain. We are very sorry for it indeed. . . . We shall be very, very glad indeed if you will come to us again, and continue your work in Japan. Now I will tell you the present condition of Osaka, Kishiu, and Yamato. The result of your work is very great in these provinces. [St. Timothy's Church, Osaka.] Since Mr. Takahashi was elected as the pastor, seekers are gradually increasing by his earnest working. [Holy Saviour's Church, Wakayama.] Mr. Hinton (an English school-master as the professor of an academy in Wakayama), and Mr. T. Hayashi are working, and are making a great improvement. Mr. S. Hamada, one of the members as you know, became a catechist, working in Tawaramoto, Yamato. [Nate.] The chapel was removed to the western part of Nate, and the members gradually increased to thirty-five or forty at least. [Hashimoto.] A new church has been established and named Hashimoto Kiristo Kiokai (*i. e.*, Christ Church, Hashimoto). [Takahashi] Mr. K. Nakao, Mrs. O'yei (wife of the hotel master) and Miss Ikuji (the daughter) were baptized a month ago. [Holy Trinity Church in Gojo.] I have a good many things to tell you about the work of Gojo. Mr. Takahashi worked with all his might and main as you know, and established a church at the end of September, 1886. Afterward the judges in Gojo court, with their wives, daughters and sons, began to seek Christ, and most of them were baptized. Now the number of members with catechumens amounts to forty or fifty-five at least. I have been there during the winter vacation of 1886. At the beginning of March Mr. Seita went there and he still continues working with great earnestness. Mrs. Okamoto with her daughter also stays there to help his work. Mr. Naide is working in Hashimoto. Mr. Yamabe went to work in Kumagoya (near Tokio), and Mr. Ogata in Wakasa (near Yechizen), after both had finished the evangelistic school course of St. Paul's College in Tokio."

MISCELLANY.

TOPICS FOR PRAYER.

- I. For the blessing of Almighty God upon the Missionary Council.
- II. That Almighty God will graciously guide the House of Bishops in the choice of fit persons to serve in the Episcopate of Utah and Nevada and of Western Texas.

STRENGTH FOR TO-DAY.

STRENGTH for to-day is all that we need,
As there will never be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With much sad and grave persistence,
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for to-day; what a precious boon
For earnest souls who labor—
For the willing hands that minister
To the needy friend and neighbor.

Strength for to-day, that the weary hearts
In the battle for right may quail not,
And the eyes bedimmed by bitter tears
In their search for light may fail not.

.

Strength for to day, in house and home
To practise forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

—*Boston Transcript.*

DR. DEEMS relates that one of God's faithful stewards once said to him: "I sat down a night or two ago, and calculated the increase of a dollar at compound interest, and found that, in less than 240 years, it amounted to more than two and a half millions of dollars. And I asked myself whether God would not make a dollar laid up for Him grow as rapidly as it does by the laws of trade," Give!

HOW BISHOP HANNINGTON WAS KILLED.

It appears that Bishop Hannington was not killed in the manner heretofore stated. A young African Christian, who saw the Bishop murdered, and who himself was stabbed and left for dead, became conscious the following morning, and received kindness and hospitality from a friendly native, with whom he stayed until sufficiently recovered to begin his return to one of the mission stations. This young man, Christopher Brown, says that at the firing of a gun for a signal, two soldiers who were standing one on either side of the Bishop, stabbed him in his sides with their spears. Another account mentioned by Mr. Mackay, confirms the above, but adds that the Bishop was on his knees in prayer when he was speared.

The London *Times*, in referring to this martyr-bishop, says: "Careers and deaths like Bishop Hannington's remind a prosaic and artificial generation that the instinct of Christianity remains what it was at its foundation. There is a simplicity about men of his stamp such as there was in the leaders of the primitive Church. In their faith there is no mixture of doubt. The one enemy they know is the darkness of heathenism. The one vocation they claim to exercise is war to the death against that. If their own life stand in the way, or be a missile they can wield, they are willing and eager to part with it. The homage of King Mwanga's court, or the stocks in Usoga, life or death, they are equally ready to take as one or the other comes."

UNCONVERTED INDIANS.

THERE are 40,000 wild Indian children in this country. Of this number, all told, there are but 12,000 gathered in the government and mission schools, leaving 28,000 children to whom no school opens its door, and to whom no Christian missionary comes. There are at least sixty whole tribes upon whose darkness no ray of Gospel light has ever fallen, as pagan and as savage as were their ancestors when the first white man landed upon these shores!

MAINTAINING HIS FAITH.

THE following tender incident, related by A. H. Baynes, will touch a responsive chord in many a Christian heart: "I shall never forget as long as I live that day when in the glow of the eventide, as the sun was sinking and as the mists were creeping over the land, I walked with one of our native brethren by the riverside, and saw a light in the dim distance, when he said to me, 'Yonder is the only Christian in all that great town.' Ten years ago he received Christ into his heart; his father and mother turned him out; his friends forsook him; his neighbors persecuted him, and all these years he has stood his ground, scarcely getting food to eat. During all these ten years he maintained his Christian character, unspotted in the midst of the heathen around him, and the native brother said to me, 'Now his business is reviving, because people say he sells the best things, and always means what he says.' I entered his humble bamboo hut and sat down upon the ground by his side, and as I discoursed about his loneliness and his sadness, the tears sprang into his eyes, and he said, 'No, I am never lonely; for as Christ was with the Hebrew children, and as He was with Daniel in the lions' den, so all these years has He been with me.'—From *"India,"* by Rev. J. T. Gracey.

INSPIRATION TO WEAK CHURCHES.

It is not for the spiritual health of any believer to limit his thoughts, prayers, sympathies, to narrow areas, as of the parish; or even the country, big as that is. The Master rolled the whole world upon a little handful of disciples, new to faith, young in experience, purseless and without organization or machinery. If it had not been a good thing to do, He would not have done it. Every solitary one of these little churches between the oceans, and every believer in them, needs to feel the inspiration that comes from an outlook upon the wide field; needs to feel that it is his work, this that is going on in India, Japan, Africa. These are his brethren in those far-off fields. In these garnered sheaves he has an interest. These heroisms and martyrdoms touch his heart. All these and more he intelligently takes up when he prays, "Thy Kingdom come." The weaker the Church, the more

the need of these inspirations, the more urgent the necessity of realizing that it belongs to a grand army—the host that the Captain of our salvation is leading on. It is a lonely, discouraging business, doing picket duty in a dark night; but one can imagine inspiration in it from the very thought that this lonely walk and watch is a needful, vital element in the grand campaign, and an integral part of to-morrow's fight and victory. It is dolefully monotonous, this fight of some of our little churches, if their eyes are forever to be turned in upon themselves. Lift up your eyes upon the world's harvest-field, and catch the inspiration that comes from the shouts of the reapers.—Rev. Henry A. Nelson, D.D.

THE ARCHBISHOP OF YORK ON MISSIONS.

At a recent missionary conference at York, Archbishop Thompson spoke of the necessity of doing all that could be done to stir up a missionary spirit. Such a spirit had been but very imperfectly stirred up. Compared with what the Christian people of England bestowed on other things of less importance, the amount given for missions was a most beggarly one. This might appear discouraging, but he must admit that there had been much growth from 1825 up to the present time. He could not be expected to give all the remedies which were required; but he argued that more men and means could be got by showing the reality of the work, and letting it be understood that for a Christian people to take no interest in missions was a burning shame and disgrace.

HOUSE-TO-HOUSE VISITATION OF THE CHINESE.

MISS CABLE, who knows, if any one, what is inside Chinese houses and opium dens in San Francisco, says: "After six years' visiting I have yet to encounter men and women quarrelling, in the Chinese quarters. I have yet to see anything aside from dirt, and the results of ignorance, that would shock the most refined sensibilities."

"House-to-house visitation" has been Miss Cable's special sphere in connection with the mission home in San Francisco, and she has won her way from the prejudice which met her first calls, when the moment she entered a house the little girls "disap-

peared as if by magic," to such confidence of parents, that at Christmas-time in 1885, she had eighty-four little heathen girls upon the platform of the Chinese church. "Not one of these children had been taught in clean well ventilated school-rooms, where they could be subjected to order and discipline," but their teacher had sought her flock one by one in the tops of houses and in underground cellars, and instructed them amid the "bad air, the gongs and drums and gossip" of such places.—*Woman's Work for Women.*

THE LOVE OF GOD.

YONDER sun, that from above
Both on good and bad doth shine,
Seems like one small drop of love
From His mighty heart divine.
And the moon, from Heaven so bright,
Lending radiance e'en to night,
Is but as a shadow dim
Of the love that glows in Him.
—*Johann Ludvig Runeberg.*

ANTI-CHRISTIAN LITERATURE IN INDIA.

THERE are 600 native newspapers in India, all of which, with the exception of about half a dozen, are bitterly opposed to Christianity. Societies are now being organized for the dissemination of the sceptical writings of England and America. An important one is in operation from Lahore, as a centre, while another has its head-quarters in Benares. The pictures of the gods best known to the Hindu pantheon are even lithographed in Germany and England and are sold in Calcutta. Native rajahs interest themselves in circulating Hindu tracts, and have adopted shrewd methods to carry on their work. The Rev. Mr. Craven informs me that he knows of one rajah alone who is printing just now, at his own expense, 2,000,000 of Hindu tracts, and intends to distribute them at the larger fairs of North India.

The missionaries, however, keep close watch over these antagonistic forces. They too are enlarging their operations rapidly. But the churches and societies which they represent should adopt far more liberal measures to furnish the millions of natives to whom they are sent with sound Christian literature. The passion for reading has

struck every part of India. The people will have books and newspapers. It is for the western Christian world to say what their fibre shall be.—*Dr. Hurst, in Harper's Magazine.*

THE JOY OF TRUE LIVING.

DR. BERNADO is carrying on upon an extensive scale in London work similar to that performed in New York by the Children's Aid Society, only his rescued children after being cared for and instructed are sent mainly to the British colonies. Dr. Bernado publishes a monthly periodical, called *Night and Day*. In a recent number he makes known, in a thoroughly practical way, the secret of true happiness—living for others. He says: "A wealthy lady once wrote in sending me a large cheque, her first gift toward God's work: 'The past of my life seems to have been a blank, and I awoke as from a dream, for I have hitherto lived and thought only of myself.'" The great joy of true living is found in Christian consideration.

Dr. Bernado then writes down some very solemn truths concerning the possessors of wealth. He says that the number of the really wealthy, who, if they give, give in anything like adequate proportion to what they receive from God, is very small indeed. Money seems to have the terrible power of transforming the natures of many who become possessed of much of it. "I have known," he says, "men who, while possessed of moderate fortunes, regularly gave every year one-tenth, or some considerable portion of their whole income to the Lord's service; but who, suddenly becoming wealthy, discovered that 'really the claims of their position were such that they could not continue their subscriptions to' this and that and the other charity.

"One turns with inexpressible pleasure from the consideration of such cases to a letter I recently received in which the following sentence occurs: 'I and my children have loved your work for many years. We always remember it in our prayers. We deny ourselves where we can, and pinch here a little and there a little, and think it such a joy when we can send you a five pound note.' That letter was written by a Christian man, who has brought up a large family respectably, and placed them out in life,

and whose total income has never exceeded £170 per annum ! And I have received from the writer several little gifts during the twelve months besides the five pounds referred to."

THE LINCOLN INSTITUTION AT PHILADELPHIA.

THE Lincoln Institution at Philadelphia, was opened in 1883 as an educational establishment for Indian children. Since then two hundred and sixty-eight Indian girls and boys have enjoyed the advantages of the Institution representing the Sioux, Pawnees, Chippewas, Comanches, Iroquois, Mohawks and other tribes (eighteen in all) of the West.

The Indian girls who are sent to Philadelphia occupy the building on Eleventh street, while the boys occupy a separate building in West Philadelphia. Here, they are not only instructed in the rudiments of a good English education, but are taught many of the industrial arts.

The girls educated in the Lincoln Institution learn all the domestic arts, house-work, sewing, etc. They bake, wash and iron, make their own clothing, and knit their own stockings, as well as white children of the same age could do. In the summer, a number of these girls are placed in country homes as servants in the families of farmers and others, and in this capacity generally give much satisfaction.

The boys are placed at trades, and work quite as well as any other class—indeed those who have to do with them have observed an especial aptitude and exactness among Indian boys in the line of industrial arts. These boys make their own clothes and shoes. From all this, it will be seen that the education received in the institution is eminently practical, its object being to fit these children to be good and useful citizens.

Music forms part of the regular instruction given in the institution; and as this is a passion with the Indian, these children acquire considerable skill in it, both vocal and instrumental, in a short time. The chorus singing is very enjoyable, as their voices are soft and musical. Those who have particular talent are so trained that they are able to conduct the music in a religious service. In their Sunday-school in St. Luke's Protestant Episcopal Church the girls conduct the

music themselves; and when they return to their tribes many of these children are able to lead their people in a service of song.

The work throughout has been one of deep interest; and the intelligence, quickness, affection and gentleness shown by this race of people have been a daily revelation to all who have worked among them.—*Illustrated Missionary News.*

HUNDREDS GIVING THEIR LIVES.

AT a recent meeting in London, the Rev. W. Wyatt Gill, a missionary from the south Pacific, gave a brief statement of work there and its results. His work since July, 1851, has been amongst eleven islands of the Hervey group. He spoke of the condition of the natives at the time—of their love of revenge and human sacrifices, of the blood feuds that existed among them, of the rule followed by all of keeping alive two children, and no more, in every family, and of the whole aspect of life as something fearful; all this has been changed through the influence of Christianity. The spiritual work has been most interesting. To see a people who once were cannibals partaking of the Lord's Supper has been truly delightful. At the New Year's gathering it has been the custom for all the members of the church at Raratonga to assemble together for worship. Looking around upon this gathering, the family history of all known to him, he had seen the bread administered by one to a man whose father that man had murdered, or the reverse. The work of evangelization in these islands has been done almost entirely by the natives whom it has been Mr. Gill's object to train for this purpose. It is perfectly wonderful what they have done. *Hundreds have sacrificed their lives to carry the Gospel to their brethren. At least sixty of Mr. Gill's own church have been killed while acting as missionaries.*

MULTIPLIED EXCEEDINGLY.

A GRAIN of mustard seed! Can any thing be smaller? Well, but when Count Zinzendorf was a boy at school he founded among his school-fellows a little guild which he called the "Order of the Grain of Mustard Seed," and thereafter that seedling grew into the great tree of the Moravian Brotherhood, whose boughs were a blessing to the world. The widow's mite! When they

laughed at St. Theresa when she wanted to build a great orphanage, and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing; but with God and her three shillings there is nothing that Theresa cannot do." Do not let us imagine, then, that we are too poor, or too stupid, or too ignorant to do any real good in the world wherein God has placed us. Is there a greater work in this day than the work of education? Would you have thought that the chief impulse to that work, whereupon we now annually spend so many millions of taxation, was given by a poor, illiterate Plymouth cobbler—John Pounds? Has there been a nobler work of mercy in modern days than the purification of prisons? Yet that was done by one whom a great modern writer sneeringly patronized as "the dull, good man, John Howard." Is there a grander, nobler enterprise than missions? The mission of England to India was started by a humble, itinerant shoemaker—William Carey. These men brought to Christ their humble efforts, their barley loaves, and in His hand, and under His blessing, they multiplied exceedingly.—*Archdeacon Farrar.*

FRAGMENTS.

— Since 1852 seventy-five Sandwich Islanders have gone out as foreign missionaries.

— The operations of the English Church Missionary Society are carried on in about forty different languages.

— Letters from all parts of India show that much interest is being aroused by the coming special winter mission.

— Since the act of disestablishment, and up to the end of 1885, the Church of Ireland contributed \$1,022,840 to Foreign Missions.

— Thirty-five years ago it was the crime of high treason in Italy to possess a Bible. Now, Bible depots are established in every Italian city.

— Twelve years ago the Modoc Indians were uncivilized heathen. Now they are a community of industrious farmers, with half of their number Christians.

— The Ganges, the sacred "cleansing" fountain of the Hindoos, has become so impure that vast sums are being subscribed to

remedy its impurity. The Ganges Anti-Pollution Society of Benares, has formed a deputation which is to travel all over India to collect subscriptions.

— About a dozen new men, mostly unmarried, have recently been sent to the mission in east Africa under Bishop Parker, the successor of Bishop Hannington.

— A lady in Richmond, Virginia, has rented her fine house and moved into cheaper quarters that she might be able to give \$1,000 a year more to religious and charitable objects.

— The Rev. F. H. Spencer, of Bishopsdale College, New Zealand, curate of Spring Creek in the Diocese of Nelson, has been accepted for work in Japan by the Church Missionary Society.

— The *Lutheran Missionary Journal* says: "A pastor for twenty-five years states that he has not in that time collected twenty-five dollars for Home Missions from men who are opposed to Foreign Missions."

— Connected with the English Mission to deep sea fishermen in the North sea there are now seven mission ships, and many impressive testimonies are given to the blessed results of Christian work among the fishermen.

— The Chinese governor of the large Island of Formosa, in starting a college, has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago.

— The Australian Church, under the direction of the Bishop of Sydney, has resolved upon the establishment of missions in the English portion of New Guinea, which portion is about equal in size to the whole of Great Britain. The Society for the Propagation of the Gospel has appropriated £5,000 to aid the work.

— The *Southern Churchman* says: "We were glad to read in an exchange that the New Testament in Arabic is in demand in the land of Moab. In one day a colporteur sold fifty-four copies; flour being the purchasing power. When night came every receptacle in the colporteur's house was filled with flour, and not a copy of the Scripture remained unsold. To give thus the Bread of Life for the bread that perisheth must have been delightful work."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE monthly meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held, for October, on Thursday the 27th, at the Church of the Epiphany, Chestnut Street and Fifteenth, Philadelphia, at eleven o'clock.

JULIA C. EMERY, *Secretary.*

AN AUXILIARY MEETING.

As it is expected that the Missionary Council will call many members of the Auxiliary to Philadelphia for the 25th and 26th of October, a meeting has been arranged for Thursday, the 27th, at 2.30 P.M., at the Church of the Epiphany, Fifteenth Street and Chestnut, when several of the missionary clergy have been invited to make addresses. All members of the Auxiliary are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

TO TREASURERS OF AUXILIARY BRANCHES.

THE president of a diocesan committee of the Auxiliary, formed in behalf of Foreign Missions, writes: "In going over my missionary accounts I find, as usual, many mistakes, occurring from the want of the words 'Woman's Auxiliary.' I speak only of Foreign, but they are doubtless to be found also in Domestic acknowledgments. Now it does seem a pity, if the Auxiliary desires to show, as it does, what woman's work can accomplish, that quite considerable sums are cut off from its list simply because some treasurer has not understood that the words *Woman's Auxiliary* should be found in the letter in which she sends on her remittances, as also that the special objects for which they were given should be named.

"Cannot we do something to correct this matter? The more the Auxiliary grows, the more necessary to impress the minds of the different treasurers. If your report is not in print, cannot a line, in big letters, be added somewhere:

"'N. B.—All sums given by or through the Woman's Auxiliary should have the words "Woman's Auxiliary" upon the paper sent in to the Mission Rooms with the amount; and if for a special, this should be designated.'"

FOND DU LAC.

OUR WORK FOR THE ONEIDAS.

THE Reverend E. A. Goodnough writes, on August 13th: "Your letter came this morning, and I was very glad to hear from you. We have been helped so much and so long, that I was thinking perhaps we should

not ask for any more. But your very kind and sympathizing words seem to assure me that you are not tired of helping us. . . .

"Our school was larger last year than ever before. We had nearly one hundred and fifty on our list, and there will be doubtless

an equal number in the coming year. . . .

"I have sent the Bishop a letter, giving a full account of the year's work, and expressing my thanks to those who have given us such generous help. I expect it will be printed in the diocesan paper. . . .

"A great and good work every way has been done here, but the half of it could not have been done without the aid which the

Woman's Auxiliary has extended to us. I sincerely thank all who have aided us in any way, and hope they will continue to help us. We are trying to rescue perishing souls from the snare of the Devil, almost by main force; but we have no power of ourselves—the grace of our Lord Jesus Christ, and the active sympathy of those true Christian co-workers are doing the work."

UTAH.

THE SUMMER IN SALT LAKE CITY.

The missionary visitor in Salt Lake City writes, on August 23d:

"I am glad to tell you that I have had so many nice things sent me from the East. I have written to thank the helping ones for their kindness, but there have been a box and a barrel sent me, which I had no way of identifying, and so do not know from whom they came. Through the kindness of the tenants in the Bishop's house, I still have a room there for the clothing.

"Bishop Tuttle was here during the month of July. He visited and confirmed a class in each of the city churches, besides visiting several of the more prominent places in the territory, and confirming where any were

presented. We were very sorry to have him go away again.

"School opens on the 5th of September. Last year it was very flourishing; more so, I think, than ever before. Nearly five hundred scholars were enrolled. Through the mission school we are able to reach and influence people whom we could not approach in any other way.

"My work goes on as usual. I have had no vacation at all this year. There has been a good deal of sickness in town, as this has been a hot summer; not bad, if one could stay in the house, but very hot in the sun. The people are so scattered and I am so away from the car lines, that I must walk a long way to see a few persons."

SOUTH DAKOTA.

MEETINGS OF THE AUXILIARY AT INDIAN MISSION STATIONS.

One of the secretaries of the South Dakota Branch of the Auxiliary writes on August 12th:

"Flandreau is the county town of Moody County, Dakota, and contains a white population of from six to eight hundred. Several of the denominations have church buildings, but it is mission ground with plenty of work to be done. We have a few faithful communicants who would like to have a church and regular services. Now they are able to have only two services a month, and they have no settled rector. They think if they could have a settled pastor, that, after a short time, they would be able to do much toward his support, and could build a church. At present they use the Indian church, and so can have service in the evening only.

"Some years ago many Santee Indians took up claims in and around Flandreau, and settled there. Some of them have again moved, so they are not as strong as they

were. For a short time the Rev. St. George Young ministered to them, but since that time the services have been conducted by a Dakota catechist who served until quite lately without pay, but now receives a very small sum.

"When I was at Sioux Falls the Bishop asked me to visit these Indians, and I sent word I would meet the women after service on Sunday.

"Sunday morning I went down some minutes before time for service, and found the people from a distance, gathering. I received a cordial welcome from all. They have a plain but very pretty church, quite large enough for present needs. The women have recently carpeted the chancel from their own earnings. There was a larger proportion of children present than is usual in Indian congregations, and several of them answered readily in English. The catechist read remarkably well, and is a very pleasant speaker. Most of the grown persons gave something at the offertory.

"After the service I spoke to the women of the work of the Auxiliary, and they were very much pleased with it. A number wanted mite chests, and agreed to use the prayer for missionaries. They said their hearts were strengthened by knowing that others cared for them, and they would gladly work with us. They were comfortably dressed; I saw only one old woman who was ragged or untidy. Several of the Indians called upon me at the house where I was entertained.

"The following Sunday, I spent at Santee. Mr. Fowler has been obliged to leave on account of his wife's health, and the Santees are thus for a time without a resident shepherd. Services are kept up, however, and I found quite a hopeful spirit.

"On Saturday Miss Howes of Hope School drove over to Santee with me, and after arranging to meet the women Sunday evening at the centre church, we went on to the chapel at the Bazille, with one of our old St. Mary's girls as guide and interpreter.

"This chapel is located on the bank of the East Bazille Creek, a beautiful stream of clear water which winds in and out among the hills, its course plainly discernible by the thick growth of trees on its banks. I think we forded it as many as seven times and each time it was a fresh delight. The people here have a beautiful country and seem to be doing well.

"We stayed with Mrs. Pepe, formerly the widow of the Rev. Daniel Hemans. Her new house is begun, but not yet shingled. Leaving the house to us, the family slept under a booth outside. We were very hospitably entertained, and enjoyed our visit intensely.

"Being unavoidably detained I did not get to the church until just as the service had begun. The church was full, and here I saw what I think you will not find in many places, that is, a majority of the congregation men and boys. A heartier service I seldom or never heard.

"After the sermon we had a long talk. Though the attendance was so good I discovered here, as among our paler sisters, that the adversary finds ways to work, and St. Paul's admonitions (in Ephesians iv., 31-32) just as needful now as when first addressed to the Ephesian Christians. I presented the subject of the Auxiliary, and asked them to think about it and let me know before September.

"At six in the afternoon I met the few at the central station, who have been working with us for the six months past. They will keep together and do all they can to help along. At both places I presented the support of the native ministry to their consideration.

"I have now one of our old St. Mary's School girls with me part of the time. To-day she has been translating, a circular letter for the Auxiliary, and I hope she will do much of such work for me."

CROW CREEK AGENCY, D. T.

I think I never had so busy a season as the past summer has been, since I began to keep house, five years ago. It is a long time since I have written you a word about the sewing society. The meetings were kept up last winter as they had been for the three previous winters. The workers are few, but some of them remarkably regular. One woman was present at every meeting last season, and missed but two the season before.

The women meet in the parlor and dining-room of the Mission House, on Tuesday afternoon of each week. We have no formal opening, but to each woman, as she arrives, is given her work, rolled up in a light calico apron. The latter she puts on, and finds in the pockets, needles, thread, etc. As part of the closing exercises, each woman is asked to recite a text. On alternate days they select their own; the other days appropriate texts are selected and written on slips for them. They do pretty well at learning, but are often too timid to recite them.

Last winter the average attendance was seven or eight. Eighty-nine garments were finished. About two-thirds of the materials were furnished by the society, bought with money left the year before. The garments are put into the hands of the "store keeper," who sells them, and gives the money to the treasurer. I should like to take this opportunity to thank the kind friend in Philadelphia, who has sent, a number of times, crocheted hoods, to be sold for the benefit of the mission. I have always put them into the sewing society, and they have sold readily.

I took a very pleasant trip with Mr. Burt, a few weeks ago, to visit the people living twelve or fourteen miles from the Agency.

Many of the homes showed thrift and neatness, and were full of the marks of civilization. We spent the night at the house of one of our best Christian families. They were very hospitable, and seemed pleased to have us there. As we drove up we could almost imagine ourselves in an Eastern farm-house yard, there were so many chickens, ducks and turkeys about.

Bright and early the next morning, before breakfast, one of the little girls took my hand to lead me—I wondered where. It proved to be to her garden. She had brought from the Creek, and set out with her own little hands, two or three wild plum and cherry trees. A little further on she had planted castor oil beans in the form of a cross, and again in a circle. "This is only our play; we did it," she explained, and I

promised myself that next year she and her little sister should have something more than castor beans to play with.

The greater part of our best Church people and farmers live in this vicinity. They are watching, with a great deal of interest and pleasure, the erection of Miss Howard's home among them. She could not have chosen a more deserving part of the people to benefit. They love her already, and with reason. She left her lovely home in the East to live and work with and for them, and she is not waiting till her own house is done, to be there, either, but spends the greater part of each week at one of the Indian houses. This must make the people feel more than almost anything else could, the truth of her love and sympathy and wish to help them.

VIRGINIA.

THE MISSION SCHOOL AT ASPENWALL.

WE reorganized the Sunday-school on the last Sunday in July, making a new roll and some different regulations. We began our school last year on the 10th of August, so that we had been at it just one year. I called for all the girls and women who wished to join to come up and have their names recorded; and seventy-five were enrolled. There were sixty-four boys and young men entered; and on the next Sunday and during the week, fifteen more boys and twenty more girls were enrolled, making a total of 174. These all say lessons. There are twenty or thirty older persons, men and women, who attend to hear the evening service and the singing. They seem to enjoy it vastly, and come to me frequently, with tears in their eyes, saying, "Lord bless you, and Miss Mary, too, for carrying on dear Miss Nannie's school. You does do mighty

well, and so does Miss Mary, but you ain't equal to Miss Nannie; there ain't nobody ever was or ever will be like her."

The average attendance is very good; all during this wonderfully hot summer the house has been crowded every Sunday afternoon. Last Sunday the mercury stood at 96°, and I thought the school would be thin, but I had over a hundred. After going through the service, I had to go out under the shade of a tree for a few moments to recover. I was nearly exhausted.

We are in school from half-past three P.M. till half-past six, and sometimes later. We have never missed a Sunday from our school, except when out of the state last winter.

We suspended our day-school about the middle or last of June, and it reopened the first Monday in September. Fully one-third of our Sunday scholars are in our day-schools.

JAPAN.

LETTER FROM MISS MAILES.

MAIKO, August 6th, 1887.

ON my return from a trip to the out-stations, the 25th of last month, I found your letter of June 16th. Many thanks for it. It is a pleasure to me on my return from the out-stations to have the mail.

The first of this month I came to Maiko with my girls. It is a pretty place. We have the sea on one side and the mountains on the other. I can get only fish and rice

here. I came for the sake of the girls, for they have worked very hard and needed rest. I would not let them return to their own homes, I thought it would be putting them in the way of temptation, as they have not Christian homes. It is the first rest I have had this summer, and yet I cannot call it rest, for I have the girls to look after and twenty-five letters to answer. I shall return to Osaka the 13th, and move to the new house, No. 27. I expect to go to

Tokio the 2d of September. During my absence the girls will look after the work.

The work in Osaka is very bright. We have a family of five women, to whom we give a lesson every day, preparatory to Baptism. Lately, an old lady, who last year was strongly opposed to Christianity, has asked to be baptized. Last year we went once a week to the home of her son, who is a Christian, to instruct his wife. The old lady was always very noisy; she said that if we continued to come, she would kill herself, and her blood would be on us. Her daughter told me that she did not want to hear, nevertheless the word spoken entered her ear and now it is bringing forth fruit. She wants us to go every day to instruct her.

The work in the country is also very bright. I think when I wrote you last I had just returned from Wakayama, where I started a missionary society and told the women they were to do the work there. They have worked faithfully since. They have a class for women at the church once a week, with an attendance of thirty. They send me a report once a month. A married lady and a young lady go together from house to house, visiting. Lately, I spent three days there. They begged of me to stop a week, but it was impossible with my other work. I felt leaving them very much, for they felt badly at my leaving them. I returned to Osaka very much encouraged. Last week I had a letter from them, in which they said that twice on the beach they had addressed a large number of women who gathered to hear.

June 22d, I went to Nara to the opening of the new church. It is very pretty. From Nara I went to Tawaramoto, spent two days there, and then went on to Kudara, where I addressed one hundred and thirty. The following day there were one hundred and fifty. In the evening Mr. Page came and the place was packed. They locked the doors, fearing that others would try to get in, and they were afraid of the house falling. Those who were locked out felt badly and quarrelled.

The following day I promised the people of Takada to go there. A Christian who lives between the two places asked if we would stop on our way to Takada and give a Bible lesson at his house. I went, but on my arrival was obliged to go to bed with a head-ache. My helper gave a

lesson, but when it was time to leave for Takada I was unable to lift my head from the pillow, so we sent a message delaying the visit.

The next morning at 6.30, the catechist from Takada arrived and asked me to go with him to Takada. That evening at Takada, three hundred gathered at the hotel. They were very noisy, and we were interrupted very often with "No! no!" "Hear! hear!" in English. They say the noise was caused by a Buddhist priest. One of the Christians asked if he should call a policeman. I said not unless really necessary. We told those who were noisy to leave the place and not disturb those who were anxious to hear. After that we locked the door and they kept pounding, so we were obliged to have a policeman to keep them quiet. The following evening we had two hundred and fifty. They were quiet and listened attentively.

July 18th, I went to Takamma at the request of one of my godchildren, and spent two days at his home. His family are not Christians. His father has asked to be baptized. The first night I addressed thirty, the second night fifty. I went from there to Nara, and from Nara to Takada to the opening of a preaching place. From Takada I went on to Kudara. The first night I addressed one hundred and sixty, the second night two hundred. I returned to Osaka the 25th. The last trip was very trying for it was very hot, and the mosquitoes were very troublesome. It is the first time I have come to the out-stations during July. I am very strong this year. Unless I have help soon I shall be obliged to give up the country work. During my visits to the out-stations the girls were without instruction. They are young Christians, and I cannot send them to the out-stations to be away more than a week or two at one time, for they do not know enough.

Last Sunday evening, returning from the Church of the Holy Comforter with my girls, some one threw a stone and hit me on the shoulder and the side of the face. It did not hurt my face, but my shoulder pained for two or three days. It is the first time such a thing has happened, but we must expect those things.

The Bishop was in Osaka the 16th, and held an examination for my girls. He said they did very well.

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of R. FULTON CUTTING, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxilliary.

The Treasurer acknowledges the receipt of the following sums from August 1st, to September 1st, 1887.

*Lenten and Easter Offerings.

+ In answer to the appeal of Miss Julia C. Emery, Secretary.

ALABAMA—\$45.50

<i>Birmingham</i> —Advent, General.....	3 50
<i>Brooksville</i> —Mr. A. B. Elliott, for work in Western Texas, \$10; for work in China, \$10.....	20 00
<i>Eutaw</i> —St. Stephen's, Mrs. Anna Watkins, Foreign.....	2 00
<i>Talladega</i> —St. Peter's, Domestic.....	10 00
<i>Miscellaneous</i> —"L. M. A. of A.," for St. Agnes' School, Japan.....	10 00

ALBANY—\$987.08

<i>Albany</i> —St. Paul's Cathedral, Domestic....	10 00
St. Peter's, Domestic.....	182 85
(<i>Menand's</i>)—Miss A. E. Tweddle, General	300 00
<i>Canajoharie</i> —Church of the Good Shepherd, Domestic.....	3 20
<i>Cooperstown</i> —Christ Church, Domestic, \$54.10; Foreign, \$38.36.....	92 46
<i>Essex</i> —St. John's, Domestic, \$7; Foreign, \$3.....	10 00
<i>Hoosick Falls</i> —St. Mark's, Domestic, \$10; Foreign, \$13; S. S.,* Domestic and Foreign, \$21.27.....	44 27
<i>Ilion</i> —St. Augustine's, Domestic, \$3.65; Foreign, \$3.65.....	7 30
<i>Lansingburgh</i> —"H." Domestic, \$8.10; "E." Domestic, \$3 50; Foreign, \$3.50.....	15 10
<i>Rensselaerville</i> —Trinity Church, Domestic, \$12.75; Foreign, \$12.75.....	25 50
<i>Richfield Springs</i> —"A constant reader of THE SPIRIT OF MISSIONS," Domestic and Foreign.....	2 00
<i>Salem</i> —St. Paul's, Domestic and Foreign.....	35 85
<i>Saratoga</i> —Mr. Spencer Trask, General.....	100 00
"M. C." Domestic.....	3 00
<i>Troy</i> —Ascension, General, Mrs. Caird, \$1; Mrs. Scudder, \$1; Mrs. Holt, 25 cts.; Mrs. Salisbury, 25 cts.....	2 50
St. Luke's, General.....	8 07
Mr. J. M. Warren, Domestic.....	100 00
<i>Unadilla</i> —St. Matthew's, Domestic and Foreign, \$15; Colored, \$5.....	20 00
<i>Miscellaneous</i> —"Cash," Foreign.....	25 00

ARKANSAS—\$65.78

<i>Little Rock</i> —Christ Church S. S., Foreign..	65 78
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CALIFORNIA—\$130.65

<i>Berkeley</i> —St. Mark's, Foreign.....	5 00
<i>Fresno</i> —St. James' Mission, Colored.....	1 00
<i>Oakland</i> —St. Paul's, Domestic, \$41.50; Foreign, \$25.....	66 50
<i>San Gabriel</i> —Church of our Saviour, Domestic, \$30.20; for Japan, \$15.....	45 20
<i>San Francisco</i> —Grace, Foreign.....	12 00

Miscellaneous—+ Through Wo. Aux., General.....

95

CENTRAL NEW YORK—\$435.00

<i>Auburn</i> —St. Peter's, Foreign, \$155; Colored, \$35.....	190 00
<i>Berlin</i> —St. Andrew's, through Wo. Aux., General.....	15 00
<i>Binghamton</i> —Trinity Church, through Wo. Aux., General.....	4 00
<i>Ithaca</i> —"G." General.....	5 00
<i>New Berlin</i> —Mr. and Mrs. H. O. Moes, Domestic, \$37.50; Indian, \$37.50; Colored, \$37.50; Foreign, \$37.50.....	150 00
<i>Oswego</i> —Christ Church, Domestic.....	43 00
<i>Utica</i> —+ Grace, through Wo. Aux., General	10 00
<i>Watertown</i> —Trinity Church, through Wo. Aux., General.....	5 00
<i>Miscellaneous</i> —First Missionary District, through Wo. Aux., General.....	13 00

CENTRAL PENNSYLVANIA—\$1,783.52

<i>Belleville</i> —St. John's, General.....	14 80
<i>Chambersburgh</i> —Trinity Church, General..	6 47
<i>Drifton</i> —Miss Rebecca Cox, General.....	500 00
<i>Gettysburgh</i> —Church of the Prince of Peace, Domestic and Foreign.....	26 00
<i>Harrisburg</i> —Mr. W. H. D. Hatton, for Japan.....	5 00
<i>Jonestown</i> —St. Mark's, Domestic.....	3 85
<i>Lancaster</i> —Miss H. K. Benjamin, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Lebanon</i> —St. Luke's, Domestic.....	284 54
<i>Pottsville</i> —Trinity Church, Domestic, \$112.50; Foreign, \$112.50.....	225 00
<i>South Bethlehem</i> —Rev. Charles E. Taylor, General.....	5 00
Mr. Robert H. Sayres, General.....	25 00
<i>Summit Hill</i> —St. Philip's, Domestic.....	4 86
<i>Towanda</i> —Christ Church S. S. for "Elizabeth S. Douglass" scholarship, Cape Palmas, West Africa.....	30 00
<i>York</i> —St. John's, Foreign.....	48 00
<i>Miscellaneous</i> —"A Communicant," Domestic.....	500 00
"C. R. K.," General.....	100 00

CHICAGO—\$56.35

<i>Chicago</i> —Church of Our Saviour, Domestic, "L." Sp. for "John" scholarship, Kay's Creek, Utah.....	15 07
<i>Manhattan</i> —St. Paul's, Domestic and Foreign.....	40 00
	1 28

CONNECTICUT—\$1,592.58

<i>Bridgeport</i> —Christ Church, through Wo.	
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Aux., Domestic, \$6; Foreign, \$6; Indian, \$6; Colored, \$7.	25 00	Pitt Co.—St. John's, Domestic	2 50
"D. S. E." General	100 00	(Marlboro)—Anna L. Morrill's Mite Chest, General	50
Greenwich—Mr. C. B. Roote, General	15 00	Scuppernon—St. David's, Domestic	65
Groton—Seabury Memorial, through Wo. Aux., Sp. for St. Mary's Orphanage, China	4 39	Snow Hill—St. Barnabas', Domestic	1 50
Guilford—Christ Church, Domestic	20 00	Trenton—Grace, Domestic	2 00
Hartford—Christ Church, General, \$100; through Wo. Aux., for Emily Williams School, China, \$10.	110 00	Vanceboro—St. Paul's, General	25
Church of the Good Shepherd, through Wo. Aux., for Emily Williams School, China	10 00	Washington Co.—St. Luke's, Domestic	85
Kent—St. Andrew's, through Wo. Aux., Sp. for building fund of St. Peter's Hospital, Helena, Montana	2 35	Wilmington—St. James'	
Middletown—Christ Church, through Wo. Aux., for Emily Williams School, China	1 00	Woodville—Grace, Domestic and Foreign	3 40
Holy Trinity Church, Domestic, \$72.50; through Wo. Aux., for Emily Williams School, China, \$7; Colored, \$5	84 50	EASTON—\$23.60	
St. Luke's Chapel, through Wo. Aux., for Emily Williams School, China	12 00	Cecil Co.—Trinity Parish (additional) General	1 00
Bishop Williams, through Wo. Aux., for Emily Williams School, China	10 00	Talbot Co. (Trappe)—Whitemarsh Parish, General	18 10
New Haven—Mrs. George Rockwell, Missionary Box No. 626, Foreign, \$1.25; Mite Chest No. 7,855, Domestic, \$1.33	2 58	Worcester Co. (Snow Hill)—Miss S.V. Hack, through Wo. Aux., Indian, \$1; Colored, \$1; General, \$2.50	4 50
"Z." General	5 00	FLORIDA—\$27.00	
New Haven Co.—B. Amadon, General	10 00	Jacksonville—Church of the Good Shepherd, "A Member," Domestic	20 00
Norwalk—St. Paul's, "E." Domestic	4 50	Limona—"A. T. B." General	1 00
Norwich—Christ Church, General	10 00	Palatka—St. Mark's, General	6 00
Parkville—Grace, Sp. for support of a baby in St. Mary's Orphanage, China	20 00	FOND DU LAC—\$7.55	
Plainville—Church of Our Saviour, Domestic	6 00	Oconto—St. Mark's, "A Lady," Colored, \$1.55; "A Friend," General, \$1	2 55
Portland—Trinity Church, Domestic	20 25	Oneida—Hobart Church, General	5 00
Ridgefield—Miss Lockwood, General	14 00	GEORGIA—\$39.50	
Salisbury—St. John's, Domestic	11 27	Augusta—"M. C. L.," for China, \$2.50; Japan, \$2.50	5 00
South Glastonbury—St. Luke's, Foreign	5 00	Brunswick—St. Mark's, General	8 50
Stamford—St. John's, through Wo. Aux., for Emily Williams School, China	10 00	Cave Spring—Mission, General	2 00
Stratford—Christ Church, Domestic	65 00	Macon—Christ Church, Domestic	16 00
Tashua—Christ Church, Foreign	4 64	"A Member," General	3 00
Torrington—Trinity Church, Domestic, \$100; Foreign, \$27.48	127 48	Mt. Airy—Calvary, General	5 00
Waterbury—St. John's, through Wo. Aux., for China, \$7.69; Mrs. A. R. Kingsbury, for Emily Williams School, China, \$10.	17 69	INDIANA—\$49.69	
Watertown—Christ Church S. S., (additional) Indian, \$5; Colored, \$5	10 00	Connorsville—Trinity Church, Domestic, \$1; Foreign, \$1	2 00
Westport—Christ Church, through Wo. Aux., Sp. for St. Mary's Orphanage, China	5 00	Delphi—St. Mary's, Domestic, 75 cts; Foreign, 72 cts	1 47
Holy Trinity Church S. S., through Wo. Aux., Foreign	15 00	Evansville—Holy Innocents', Domestic, \$5; Foreign, \$5	10 00
Windor—Grace, Domestic	14 40	Frankfort—St. Luke's, Domestic, 50 cts.; Foreign, 50 cts.	1 00
Woodbury—St. Paul's, General	7 53	Goshen—St. James', through Wo. Aux., General	5 00
Miscellaneous—Eastern Archdeaconry, thro' Wo. Aux., Sp. for Domestic Contingent Fund	2 00	Indianapolis—Christ Church, through Wo. Aux., General	15 00
Hartford Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund	2 00	Grace "A Member," through Wo. Aux., Sp. for Mormon school	5 00
Branch Wo. Aux., for salary of woman missionary in China, \$400; Sp. for salary of nurse in St. Peter's Hospital, Helena, Montana, \$400	800 00	Muncie—Grace, Domestic, \$3; Foreign, \$2	5 00
† Wo. Aux., General	9 00	Terre Haute—St. Paul's, General	5 22
DELAWARE—\$54.78		IOWA—\$54.25	
Christiana Hundred—Christ Church, Foreign	43 65	Anamosa—St. Mark's, Domestic	1 50
Newcastle—Immanuel Church, Branch Wo. Aux., General	7 00	Grinnell—St. Paul's, Domestic, \$2; "Z.," Foreign, \$5	7 00
Wilmington—St. John's, Mite Chests, thro' Wo. Aux., General	4 13	Independence—St. James', Domestic	5 00
EAST CAROLINA—\$27.40		Janesville—"A Daughter of the Church," Indian, \$10; General, \$10	20 00
Aurora—Mission, General	3 00	Keokuk—Holy Cross, General	5 00
Durham Creek—St. John's, General	25	Newton—Rev. J. Evans Ryan, General	5 00
Fayetteville—St. John's, through Wo. Aux., General	5 00	Sac City—Trinity Mission, General	5 00
Gates Co.—St. Peter's Mission, Colored schools, for Africa	1 00	Waterloo—St. Mark's, Domestic	5 75
Kinston—St. Mary's, Domestic	5 00	KANSAS—\$118.50	
Lenoir Co.—Holy Innocents', Domestic	1 50	Beloit—Mrs. G. M. Smith, through Wo. Aux., General	5 00
		Burlington—Ascension, through Wo. Aux., Colored	5 00
		Girard—St. John's, through Wo. Aux., Colored	3 50
		Leavenworth—Mrs. Catherine Mills, thro' Wo. Aux., Colored	5 00
		Manhattan—St. Paul's, through Wo. Aux., Colored	2 25

†In the September SPIRIT OF MISSIONS \$25 for General missions credited to St. James' Church, Raleigh, North Carolina, should have been credited to St. James' Church, Wilmington, East Carolina.

<i>Topeka</i> —Grace Cathedral, through Wo. Aux., Colored.....	46 50	(<i>Homestead</i>)—St. Thomas', "Faith Mission Band," for "Faith Band" scholarship, St. John's Mission, Cape Mount, West Africa.....	25 00
Bethany College Guild, through Wo. Aux., Sp. for Rev. E. W. Hunter, the Bishop's missionary, New Orleans, La.....	50 00	(<i>Pikesville</i>)—St. Mark's, Domestic, \$25; Foreign, \$25.....	50 00
<i>Williamsburg</i> —St. Barnabas' (additional) Domestic.....	1 25	(<i>Towsontown</i>)—Trinity Church, Domestic and Foreign.....	73 92
KENTUCKY—\$47.20		<i>D. C. (Georgetown)</i> —Christ Church, Indian (Washington)—Epiphany, Prof. J. H. C. Coffin, General.....	60 00
<i>Lexington</i> —Mrs. Anna E. Ryland, General.....	25 00	St. Luke's (Colored) S. S., Foreign.....	1 00
<i>Paducah</i> —Grace, Domestic and Foreign.....	5 65	A. B. Hagner, General.....	25 00
<i>Richmond</i> —Christ Church, General.....	4 80	"Anonymous," Domestic.....	5 00
<i>Versailles</i> —St. John's S. S., Sp. for Indian chapel at Genoa, Nebraska, \$5; General, \$0.75.....	11 75	Mite Chests, General.....	3 25
LONG ISLAND—\$1,194.81		<i>Frederick Co. (Frederick)</i> —All Saints', five cent collection, Foreign, \$25.75; Indian, \$9.75.....	35 50
<i>Bay Ridge</i> —Christ Church, General.....	7 21	<i>Harford Co. (Bel Air)</i> —Emmanuel Church, General.....	6 22
<i>Brooklyn</i> —St. James' S. S., for "Homer" scholarship, Hope School, Springfield, South Dakota.....	60 00	Churchville Parish, Domestic, \$5; Foreign, \$5.....	10 00
St. Mary's S. S. class, for "Missions in the Far West".....	4 00	<i>Prince George's Co. (Aquasco)</i> —St. Philip's S. S., General.....	3 50
"A Friend," General.....	29 85	(<i>Charlotte Hall</i>)—St. Mary's S. S., General Washington Co. (Sharpsburg)—St. Paul's, Domestic.....	2 57
Mrs. L. S. Galpin, Domestic.....	10 00	<i>Miscellaneous</i> —D. C. Branch Wo. Aux., Mite Chests, General.....	18 00
"Mrs. J. S. C.," General.....	5 00	"A Member of the Wo. Aux.," General.....	10 00
<i>College Point</i> —St. Paul's Chapel S. S., for "Muhlenberg" scholarship, Hope School, South Dakota.....	20 00	† Through Wo. Aux., General.....	6 00
<i>For Rockaway</i> —St. John's, General.....	125 00	"Anonymous," through Wo. Aux., General.....	1 00
E. F. C. Peterson, Domestic, \$50; Foreign, \$50.....	100 00	MASSACHUSETTS—\$3,573.28	
<i>Flushing</i> —Miss Sarah H. Greenleaf, General.....	2 00	<i>Boston</i> —Advent, General.....	50 00
<i>Great Neck</i> —All Saints', General.....	154 38	(<i>Dorchester</i>)—All Saints', Foreign, \$20; "A. G. T. W.," General, \$2.....	22 00
<i>Hempstead</i> —Mary F. Payson, Domestic, \$25; Foreign, \$25.....	50 00	(<i>Mattapan</i>)—Church of the Holy Spirit, Domestic, \$5.55; Foreign, \$5.55; "A Missionary's Niece," Domestic, \$10; Foreign, \$10.....	31 10
<i>Huntington</i> —St. John's, Domestic.....	15 61	St. John the Evangelist, Domestic.....	50 00
<i>Manhasset</i> —Christ Church, Foreign, \$12.99; Colored, \$2.01.....	15 00	(<i>South</i>)—St. Matthew's, "A Member," through Wo. Aux., for freight to Africa.....	5 00
<i>Newtown</i> —St. James', through Wo. Aux., for Widows' and Orphans' Fund, Foreign.....	30 00	St. Paul's S. S., for "St. Paul's S. S." scholarship, St. Mary's Hall, Shanghai.....	50 00
<i>Patchogue</i> —St. Paul's, Domestic.....	19 76	Trinity Church, "A Member," Foreign, \$25; "A Member, through Wo. Aux., for "Thank Offering" scholarship, Cape Mount, West Africa, \$25; Mr. Stephen G. Deblois, General, \$150.....	200 00
<i>Quogue</i> —Mrs. F. B. Carter, General.....	25 00	(<i>Jamaica Plain</i>)—Mrs. Amelia Milton, General.....	100 00
<i>Smithtown</i> —St. James', Indian, \$9; Foreign, \$13.....	22 00	"A Friend," Sp. for Rev. H. C. Merriam Nyema.....	100 00
<i>Miscellaneous</i> —"M.," Domestic, \$300; Foreign, \$200.....	500 00	Grant Walker, General.....	50 00
LOUISIANA—\$15.00		Mrs. A. Robison, Domestic.....	25 00
<i>Donaldsonville</i> —Young People's Missionary Society, Colored.....	3 00	W. H. Sparshott, Foreign.....	10 00
<i>New Orleans</i> —Mrs. George Palfrey, through Wo. Aux., Colored.....	10 00	<i>Brookline</i> —Mrs. Charles S. Sargent, Domestic.....	25 00
<i>Miscellaneous</i> —† Through Wo. Aux., General.....	2 00	<i>Cambridge (North)</i> —St. James', "A Member," through Wo. Aux., for "Mary Tyng" scholarship, St. Timothy's School, Osaka, Japan.....	45 00
MAINE—\$397.04		<i>Clinton</i> —Church of the Good Shepherd, Foreign.....	3 10
<i>Bangor</i> —St. John's, through Wo. Aux., Sp. for Sister Eliza's salary.....	5 00	<i>Easthampton</i> —St. Philip's Mission, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Bar Harbor</i> —Mrs. A. H. Amory, Domestic, \$200; Foreign, \$100.....	300 00	<i>Fitchburg</i> —Christ Church, Foreign.....	4 69
<i>Mt. Desert</i> —St. Mary's-by-the-Sea, General.....	64 54	<i>Great Barrington</i> —St. James', "A Communicant," General.....	5 00
<i>Old Town</i> —St. James', Domestic, \$4.12; Foreign, \$3.38.....	7 50	<i>Hanover</i> —St. Andrew's, General, \$45; S. S., General, \$5.....	50 00
MARYLAND—\$627.73		<i>Lenox</i> —Trinity Church, General.....	75 00
<i>Anne Arundel Co. (Annapolis)</i> —Mrs. Samuel Ridout, Sp. for endowment of "Chase Memorial" Scholarship, St. Agnes' School, Osaka, Japan.....	100 00	<i>Longmeadow</i> —"M.," Domestic and Foreign.....	2 00
<i>Baltimore</i> —Mount Calvary, Domestic, \$26.71; Indian, \$2.52; Colored, \$10.10.....	39 33	<i>Longwood</i> —Church of Our Saviour, Domestic, \$1,000; Foreign, \$1,000; "A Member," Sp. for Rev. J. R. W. Sellwood, Oregon, \$50; Mite Chests, Domestic, \$8.48.....	2,058 48
St. John the Baptist's Chapel, Domestic, \$2.97; Foreign, \$2.97.....	5 94	<i>Lowell</i> —Miss Kate E. Burke, General, \$6.25; "A Friend," General, \$12.63; four Mite Chests, Domestic, \$12.37.....	31 25
St. Peter's (Colored) S. S., for "Wm. S. Henderson" scholarship, High School, Cavalla, West Africa.....	40 00	<i>New Bedford</i> —Grace, Domestic.....	87 30
"C. E. H.," through Wo. Aux., Sp. for Domestic Lending Library.....	3 00	<i>Newburyport</i> —St. Paul's, through Wo. Aux., for "Bishop Bass" scholarship, Hope School, South Dakota.....	60 00
<i>Baltimore Co. (Catonsville)</i> —St. Timothy's, Mrs. W. J. Albert, through Wo. Aux., General.....	50 00		

<i>Newton (Chestnut Hill)</i> —St. Andrew's Association, General.....	17 76
<i>Salem</i> —St. Peter's, "A Communicant," Foreign, \$2; "A Member," through Wo. Aux., Domestic, \$3; for Mrs. Payne's salary, Colored, \$25; Indian, \$31.....	61 00
<i>Stockbridge</i> —St. Paul's, Colored, \$95.50; +Ladies' Sewing Society, through Wo. Aux., General, \$15.....	110 50
<i>Taunton</i> —St. Thomas', "A Steward," additional.....	25 00
<i>Watertown</i> —Church of the Good Shepherd, General.....	3 00
<i>Worcester</i> —All Saints' S. S., for "All Saints'" scholarship, St. Paul's School, Yankton, South Dakota.....	165 10
St. Matthew's, General.....	5 00
<i>Miscellaneous</i> —"A Few Friends," through Wo. Aux., for "Abby R. Loring" scholarship, St. Agnes' School, Osaka, Japan +Wo. Aux., General.....	40 00 1 00

MICHIGAN—\$101.21

<i>Brooklyn</i> —All Saints', Domestic, \$1; Foreign, \$1; Indian, \$1; Colored, \$1.....	4 00
<i>Clinton</i> —St. John's, General.....	3 30
<i>Detroit</i> —Christ Church, General.....	20 00
<i>Galesburg</i> —"Two Sisters," Domestic and Foreign.....	5 00
<i>Jonesville</i> —Grace, Mrs. C. R. Coryell, General.....	2 50
<i>Owosso</i> —Christ Church, General.....	9 15
<i>Pontiac</i> —Zion (of which S. S., \$3.06) Domestic and Foreign.....	8 65
Income from Sprague legacy, Domestic and Foreign.....	18 61
"A Friend of Missions," General.....	30 00

MILWAUKEE—\$42.07

<i>Baraboo</i> —Trinity Church, Domestic, \$6; Foreign, \$3.64.....	9 64
<i>Bay View</i> —St. Luke's, Domestic.....	3 00
<i>Elkhorn</i> —St. John's, Domestic, \$4.75; Foreign, \$2.61.....	7 36
<i>Hudson</i> —St. Paul's Mission, Domestic.....	3 66
<i>Lake Geneva</i> —Holy Communion, "W. W. R." and "H. A. R." General.....	10 00
<i>Nashotah</i> —Holy Innocents' Mission, for Japan.....	3 41
<i>Waukesha</i> —St. Matthias', for Japan.....	5 00

MINNESOTA—\$16.77

<i>Moorhead</i> —St. John's, Domestic and Foreign, \$5.95; A. P. Tanner, Foreign, \$5.....	10 95
<i>Reno</i> —Mission, General.....	2 82
<i>St. Paul</i> —St. Paul's, "A. B. W.," Foreign.....	3 00

MISSISSIPPI—\$74.45

<i>Aberdeen</i> —Mrs. J. C. Wills, for Africa.....	5 00
<i>Carrollton</i> —Grace, General.....	5 00
<i>Crystal Springs</i> —Trinity Church, S. S., Mite Chests, Domestic, \$2.10; Foreign, \$1.90.....	4 00
<i>Lexington</i> —St. Mary's, Domestic.....	5 00
<i>Oxford</i> —St. Peter's, General.....	5 45
<i>Miscellaneous</i> —"A Presbyter of the Diocese of Mississippi," Indian.....	50 00

MISSOURI—\$112.47

<i>Brookfield</i> —Grace, Domestic.....	2 00
<i>Butler</i> —St. Mark's, Domestic.....	12 00
<i>Carthage</i> —Grace, Domestic, \$3; Foreign, \$2.50.....	5 50
<i>Chillicothe</i> —Grace, Foreign.....	5 32
<i>Clarksville</i> —Grace, General, \$5; S. S., General, \$2.....	7 00
<i>Fayette</i> —St. Mary's, Domestic, \$5; Foreign, \$5.....	10 00
<i>Independence</i> —Trinity Church, Domestic.....	2 00
<i>Kansas City</i> —Wm. C. Lee, Domestic.....	2 30
<i>Lee's Summit</i> —St. Paul's, Domestic.....	1 65
<i>Lexington</i> —Christ Church, Domestic.....	21 30
<i>North Springfield</i> —St. John's, General.....	11 40

<i>St. Joseph</i> —St. Matthias' Mission, Domestic, 50 cts.; Foreign, 50 cts; Indian, 50 cts.; Colored, 50 cts.....	2 00
<i>St. Louis</i> —Christ Church, "A Member," Domestic, \$5; Foreign, \$5.....	10 00
Bishop Tuttle, General.....	20 00

NEBRASKA—\$119.13

<i>Beatrice</i> —S. C. Smith, General.....	10 00
<i>Crete</i> —Trinity Memorial Church, Domestic.....	2 00
<i>Decatur</i> —Incarnation, General.....	4 06
<i>Falls City</i> —St. Thomas', Domestic and Foreign.....	2 45
<i>Norfolk</i> —Trinity Mission, Domestic.....	2 20
<i>Omaha</i> —All Saints' Church and S. S., General.....	86 02
Mr. Hugh G. Clark, Domestic and Foreign.....	10 00
<i>Schuyler</i> —Church of the Holy Trinity, Domestic.....	2 40

NEWARK—\$132.00

<i>Bayonne (Bergen Point)</i> —Trinity Church, "W. S. L." Domestic.....	100 00
<i>Jersey City (Bergen)</i> —St. Paul's, General.....	17 00
"E. M.," through Wo. Aux., Colored.....	1 00
<i>Morristown</i> —Rev. Joshua B. Halsey, General.....	4 00
<i>Summit</i> —Mrs. J. S. Palmer, General.....	10 00

NEW HAMPSHIRE—\$50.45

<i>Drewsville</i> —St. Peter's, Domestic, \$7; Foreign, \$6.....	13 00
<i>Keene</i> —Rev. E. A. Renouf, General.....	25 00
<i>Lancaster</i> —St. Paul's, Domestic, \$2; Foreign, \$1.25.....	3 25
<i>Tilton</i> —Trinity Church, Domestic, \$5; Foreign, \$3.70.....	8 70
<i>Miscellaneous</i> —"A little girl's mite box," through Wo. Aux., Colored.....	50

NEW JERSEY—\$336.22

<i>Camden</i> —St. Paul's, Domestic and Foreign.....	5 00
<i>Chew's Landing</i> —St. John's, Domestic.....	7 29
<i>Elizabeth</i> —Mr. Joseph Gales, General.....	10 00
Mr. F. Collingwood, General.....	10 00
"Cash," General.....	5 00
<i>Evona</i> —"Anonymous," Domestic.....	27 00
<i>Haddonfield</i> —Grace, Domestic, \$15; Foreign, \$15.....	30 00
<i>Lambertville</i> —St. Andrew's, General.....	6 30
<i>New Brunswick</i> —Mr. Charles J. Carpender, Domestic and Foreign.....	25 00
Mrs. Charles J. Carpender, Domestic and Foreign.....	5 00
Mr. McRee Swift, General.....	25 00
<i>Plainfield</i> —Mary Buxton, General.....	1 00
<i>Princeton</i> —Trinity Church, through Wo. Aux., for "Louisa C. Tuthill" scholarship, Bridgman Memorial School, Shanghai, China.....	40 00
<i>Riverton</i> —Christ Church, Domestic, \$10; Foreign, \$10.....	20 00
<i>Salem</i> —St. John's, through Wo. Aux., General.....	5 00
<i>South Amboy</i> —Christ Church, Domestic and Foreign.....	7 20
Mr. R. S. Conover, Domestic and Foreign.....	100 00
<i>Trenton</i> —Trinity Church, Domestic, \$5.94; Foreign, \$1.49.....	7 43

NEW YORK—\$8,839.73

<i>Bartow</i> —Mrs. J. H. Munro, General.....	10 00
<i>Bedford</i> —St. Matthew's, Domestic.....	41 75
<i>Beechwood</i> —St. Mary's, Domestic.....	11 75
<i>Briar Cliff</i> —All Saints', Colored.....	1 00
<i>Fishkill Landing</i> —"A Churchman," General.....	50 00
<i>Goshen</i> —Miss Martha Wisner, Domestic and Foreign.....	400 00
E. T. Phillips, General.....	100 00
Mrs. G. C. Miller, General.....	50 00

<i>Irrington</i> —St. Barnabas', Domestic, \$57.82; Foreign, \$12.80.....	70 62
Mr. David Dows, Domestic and Foreign.....	100 00
<i>Mamaroneck</i> —St. Thomas' Woman's Missionary Association, Domestic.....	16 90
<i>New Brighton</i> —Christ Church, "Anonymous," General.....	10 00
Memorial Offering, through Wo. Aux., for Yankton Agency.....	3 00
<i>Newburgh</i> —St. George's, through Wo. Aux., Sp. for "Louise Akerly In Memoriam" scholarship, Ogden, Utah.....	20 00
Mr. D. B. St. John, Domestic.....	25 00
<i>New Hamburg</i> —Mr. Irving Grinnell, General.....	23 00
<i>New York</i> —Calvary, Mr. Percy R. Pyne, General.....	250 00
Holy Communion, "H. E. N.," through Wo. Aux., Domestic, \$30; Foreign, \$20.....	50 00
(<i>Harlem</i>)—Holy Trinity Church, "Macedonian Phalanx," Domestic, \$24.12; Foreign, \$24.12.....	48 24
Incarnation, through Wo. Aux., for salary of lady in China.....	10 00
St. Bartholomew's Guild, through Wo. Aux., Foreign.....	29 18
St. George's, "A Working Woman," for High School, Cape Palmas, West Africa.....	5 00
St. Mark's, Mr. H. B. Renwick, Foreign, \$100; Mr. Harulou Fish, Domestic, \$100.....	200 00
St. Paul's, "A Parishoner," for stipend of Rev. Wm. A. Muhlenberg Breck, Suisun, Cal.....	200 00
St. John's School, for St. John's Memorial Church, rectory and infirmary, Cape Mount, West Africa.....	2,395 29
St. Luke's Hospital, General.....	52 25
Mr. R. Fulton Cutting, for General Fund, excepting the China Mission.....	1,000 00
Mrs. Julia Merritt, Domestic.....	300 00
Mr. J. J. Astor, Domestic.....	250 00
Mr. Charles H. Condit, Domestic and Foreign.....	200 00
Mr. Anson Phelps Stokes, Domestic, \$100; Foreign, \$100.....	200 00
Mrs. E. M. Pulling, General.....	200 00
"M. M. H." Domestic, \$100; Foreign, \$100.....	200 00
"A Thank Offering," through Wo. Aux., Domestic and Foreign.....	100 00
Mr. John H. Glover, General.....	100 00
Mr. Howard Potter, General.....	100 00
Mr. Buchanan Winthrop, Domestic and Foreign.....	100 00
Mr. Charles T. Wing, Domestic.....	100 00
Mr. John H. Wyman, Domestic.....	100 00
"A. N. M.," Domestic.....	100 00
Rev. Charles Ferris, General.....	50 00
Mr. F. A. Potts, General.....	50 00
Rev. Wm. S. Boardman, Domestic.....	25 00
Mr. Martin E. Greene, General.....	25 00
Mr. George Macculloch Miller, General.....	25 00
Mr. E. H. Ropes, Domestic.....	20 00
Mrs. Samuel Lawrence, Domestic.....	15 00
Mr. John B. Ireland, Domestic and Foreign.....	10 00
W. Parke, Domestic, \$5; Foreign, \$5.....	10 00
Lucy D. Sheafe, General.....	10 00
Mrs. J. K. Swords, Domestic.....	10 00
Justine Cutting, thro' Wo. Aux., General.....	8 00
W. B. Cutting, Jr., through Wo. Aux., General.....	7 50
Miss P. C. Swords, Domestic.....	5 00
Mrs. I. Abbott, General.....	5 00
Mrs. Wisner, General.....	5 00
"C. W. P.," Mite Box No. 77,440, General.....	3 00
<i>Phillipsetown</i> —St. Philip's, Domestic, \$400; "St. Philip's" scholarship, St. Mary's School, Rosebud Agency, South Dakota, \$60; Sp. for Bishop Walker, North Dakota, \$95.....	555 00
<i>Port Jervis</i> —Grace, Domestic, \$1.50; Foreign, \$1.50.....	3 00
<i>Red Hook</i> —Christ Church, Domestic and Foreign, \$13; S. S., \$21; Miss Elizabeth W. Chanler, \$400.....	434 00
<i>Rondout</i> —Church of the Holy Spirit S. S., General.....	16 51
<i>Rye</i> —Christ Church, Woman's Missionary Association, "A Member," Sp. for Bishop Williams' School, Japan.....	25 00
<i>St. John's</i> —St. John the Evangelist, Foreign.....	6 00

<i>Scarsdale</i> —St. James the Less, General....	25 00
<i>West New Brighton</i> —Ascension, General....	75 00
<i>White Plains</i> —Grace, General.....	69 03
(<i>Rosevale</i>)—Mission, General.....	4 71
<i>Yonkers</i> —Christ Church, General.....	3 00
St. John's, General.....	100 00
Miscellaneous—†Wo. Aux., General.....	15 00

NORTH CAROLINA—\$137.75

<i>Asheville</i> —Trinity Church, through Wo. Aux., for "Jarvis Buxton" scholarship, Duane Hall, China, \$20; Mite Chests, General, \$13.40.....	33 40
<i>Bowman's Bluff</i> —Gethsemane Mission, Domestic.....	10 00
<i>Chapel Hill</i> —Chapel of the Cross, Domestic and Foreign.....	14 25
<i>Elkin</i> —Mission, through Wo. Aux., Mite Chests, General.....	4 78
<i>Germanton</i> —Mission, through Wo. Aux., Mite Chests, General.....	2 00
<i>Greensboro</i> —St. Barnabas', Domestic, \$1.50; Foreign, \$1.50.....	3 00
<i>Iredell</i> —St. James', Domestic.....	81
<i>Leakesville</i> —Epiphany, through Wo. Aux., Mite Chests, General.....	2 00
<i>Lincobnton</i> —St. Luke's, Domestic and Foreign, \$4.70; Mite Chests, through Wo. Aux., General, \$3.21.....	7 91
<i>Rowan Co.</i> —Christ Church, Domestic.....	1 81
St. Andrew's, Domestic.....	1 26
<i>Tarboro'</i> —Calvary, through Wo. Aux., General.....	35 92
<i>Winston</i> —St. Paul's, through Wo. Aux., Mite Chests, General.....	20 61

OHIO—\$1,132.50

<i>Cleveland</i> —St. Paul's, Domestic.....	55 50
<i>Monroeville</i> —Zion, through Wo. Aux., Domestic and Foreign.....	12 00
<i>Mt. Vernon</i> —St. Paul's, through Wo. Aux., Sp. for support of Sister Eliza, Colorado.....	10 00
<i>Sandusky</i> —Grace, through Wo. Aux., for "Sandusky" scholarship, Duane Hall, Shanghai, China.....	40 00
<i>Warren</i> —St. James' Confraternity, for "St. James" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	10 00
Miscellaneous—"Anonymous," "A birthday gift; or, three-score years and ten," General.....	1,000 00
†Wo. Aux., General.....	5 00

PENNSYLVANIA—\$2,559.26

<i>Downingtown</i> —St. James' "A Member of the Wo. Aux.," Colored.....	7 00
<i>Doylstown</i> —St. Paul's, Domestic.....	30 00
<i>Hulmeville</i> —Grace, General.....	5 00
<i>Jenkintown</i> —Church of Our Saviour, Foreign.....	100 00
A. C. Colton, Domestic and Foreign.....	25 00
<i>Marlborough</i> —Emmanuel Church, "W. B.," Indian, 50 cts.; Africa, 50 cts.....	1 00
<i>New London</i> —St. John's, Domestic and Foreign.....	1 50
<i>Philadelphia</i> —Holy Trinity Church, "A Member," General, \$50; "A Member," General, \$500; Ellen M. Dabney, for Africa, \$100.....	650 00
(<i>Kensington</i>)—St. Barnabas', General, \$20; for "Edward W. Syle" scholarship, St. John's, College, Shanghai, \$40.....	60 00
(<i>Frankford</i>)—St. Mark's, "A summer offering," General.....	50 00
(<i>Germantown</i>)—St. Peter's, General.....	100 00
(<i>Southwark</i>)—Trinity Church, Domestic, \$30; Foreign, \$12.....	42 00
"B. A.," Domestic and Foreign.....	500 00
Dr. Edward H. Williams, General.....	100 00
Mrs. Edward H. Williams, General.....	50 00
"C. C. H.," for Bishop Hare's work, \$50; Colored, \$50.....	100 00
Mr. R. C. McMurtrie, General.....	100 00
Mrs. J. P. Tustin, Foreign.....	100 00
(<i>Roxborough</i>)—Mr. J. Vaughan Merrick, Domestic.....	100 00
Mr. James B. Markoe, for "Meredith Nor-	

ris In Memoriam" scholarship, Hope School, South Dakota.....	60 00	Sandusky—Grace, Colored.....	18 63
Mr. M. S. Miller, Foreign.....	50 00	Wyoming—Branch Wo. Aux., General.....	25 27
Mr. John T. Lewis, General.....	25 00		
(Germantown)—"B. F. C.," Domestic, \$10; Foreign, \$10.....	20 00	SPRINGFIELD—\$35.00	
Rev. Edward Ritchie.....	5 00	Springfield—Mr. J. H. H. Bennett, Foreign.....	35 00
Miss Meta Biddle, Missionary Box No. 26,771, General.....	1 00		
Radnor—Church of the Good Shepherd, Domestic.....	157 02	TENNESSEE—\$7.12	
St. David's, Domestic, \$50; Foreign, \$25.....	75 00	Bolivar—St. James', General.....	4 12
Ridley Park—Christ Church, General, \$21.49; S. S., General, \$10.....	31 49	Trenton—Holy Innocents', Domestic.....	3 00
West Chester—Holy Trinity Church S. S., for China.....	13 25		
		TEXAS—\$46.03	
PITTSBURGH—\$616.83		Brownsville—Advent, Domestic, \$14.09; *S. S., Domestic, \$12.39.....	26 48
Allegheny—Emmanuel Church, General....	7 50	Columbus—St. John's, Domestic and Foreign.....	5 00
Franklin—St. John's S. S., Foreign, \$4.63; Colored, \$3.84.....	8 47	Eagle Lake—Heavenly Rest, General.....	5 00
Kittanning—St. Paul's, Domestic.....	23 00	El Paso—Miss M. Fitzpatrick, General.....	3 00
Miles Grove—Grace S. S., General, \$7.68; through Wo. Aux., for salaries of Indian missionaries, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$5.....	17 68	Wichita Falls—Church of the Good Shepherd, Domestic.....	1 55
Pittsburgh—Calvary, General, \$300; Benevolent Society, through Wo. Aux., General, \$45.18; Mr. Wm. Metcalf, General, \$200; "E. G. W.," Domestic and Foreign, \$5.....	450 18	Church of the Good Shepherd Mission, Domestic.....	5 00
Trinity Church, "A Member," General....	10 00		
Mr. F. R. Brunot, General.....	100 00	VIRGINIA—\$142.06	
		Albemarle Co.—St. James' Parish, Christ Church, General.....	9 00
ROHDE ISLAND—\$4,116.00		Amherst Co.—Lexington Parish, Ascension, Domestic, \$6.10; Foreign, \$10.....	16 10
Barrington—St. John's, General.....	19 00	Brunswick Co. (Lawrenceville)—Rev. James S. Russell, Domestic.....	5 00
Bristol—St. Michael's, General, \$257; for "Griswold" scholarship, Duane Hall, Shanghai, China, \$80.....	337 00	Charlotte Co. (Aspenwall)—S. S., Colored.....	3 10
Newport—"A Friend," Domestic.....	2,500 00	Chesterfield Co. (Manchester)—Meade Memorial, Foreign.....	2 06
Providence—Mr. Harold S. Brown, General.....	1,000 00	(Bermuda Hundred)—Mr. A. R. Carter, General.....	10 00
Mr. Samuel E. Dorrance, General.....	100 00	Fairfax Co.—Truro Parish, Pohick and Olive Churches, General.....	6 30
Mrs. E. C. Larned, Domestic.....	100 00	Halifax Co.—Antrim Parish, General.....	5 00
Miscellaneous—"Anonymous," General....	20 00	Henrico Co. (Tazewell Court House)—B. W. Stras, for Japan.....	30 00
Wo. Aux., for Mrs. Brent's stipend, Colored.....	40 00	Nelson Co.—Nelson Parish, Grace, Foreign, \$4.50; Trinity Church, Foreign, \$8.....	12 50
		Norfolk Co. (Portsmouth)—Trinity Church, Foreign, \$32; through Wo. Aux., Sp. for insurance dues of Rev. J. T. Cole, Japan, \$5; Sp. for St. Mary's Orphanage, China, \$10.....	37 00
		(Norfolk)—"One deeply interested in Missions," General.....	1 00
		Miscellaneous—† Wo. Aux., General.....	5 00
SOUTH CAROLINA—\$65.42			
Charleston—"Several Churchwomen," Mite Chest, Domestic and Foreign.....	20 00	VERMONT—\$45.00	
Columbia—Trinity Church, Indian.....	5 00	Manchester Centre—E. L. Wyman, M.D., General.....	25 00
Greenville—Christ Church, Branch Wo. Aux., General.....	8 00	Rock Point—Through Wo. Aux., Domestic.....	15 00
Pee Dee—Prince Frederick's Parish, General.....	17 32	Miscellaneous—"Anonymous," Foreign....	5 00
Stateburg—Willie and Freddie Ellison's Missionary Box, Foreign.....	1 00		
Trenton—Church of Our Saviour, General..	1 10	WESTERN MICHIGAN—\$210.04	
Wilton—Christ Church, Domestic.....	12 00	Allegan—Church of the Good Shepherd, through Wo. Aux., for stipend of Mrs. Miles, Virginia.....	10 73
Miscellaneous—† Wo. Aux., General.....	1 00	Battle Creek—St. Thomas', through Wo. Aux., for stipend of Mrs. Miles, Virginia.....	7 28
		Benton Harbor—Holy Trinity Mission, General.....	3 30
SOUTHERN OHIO—\$374.13		Coldwater—St. Mark's, Domestic, \$8; thro' Wo. Aux., for stipend of Mrs. Miles, Va., \$5.57; Sp. for St. Mary's Orphanage, China, \$5.....	18 57
Cincinnati (Walnut Hills)—Advent, thro' Wo. Aux., Domestic, \$35.20; Foreign, \$35.21; "M. B. M.," General, \$5; Sp. for scholarship in Reno, Nev., \$10; "Our Girls," General, \$5; "Little Missionaries," General, \$5.....	95 41	Grand Haven—St. John's, through Wo. Aux., for stipend of Mrs. Miles, Virginia.....	1 44
Mary Muhlenberg Emery, General.....	25 00	Grand Rapids—St. Mark's, Sp. for Lake Linden, Mich., \$50; for Tombstone, Arizona, \$50; St. Agnes' Guild, Domestic, \$5; General, \$5; S. S., through Wo. Aux., Sp. for little cot in St. Mary's Orphanage, China, \$10.....	120 00
Mr. J. L. Stettinius, General.....	100 00	Hastings—Emmanuel Church, General, \$5.72; through, Wo. Aux., for stipend of Mrs. Miles, Virginia, \$8.69.....	14 41
Mr. E. Worthington, General.....	30 00	Ionia—St. John's, General.....	4 31
Fern Bank—Resurrection, General, \$6; for "Bishop Jaggar" scholarship, St. John's Mission, Cape Mount, West Africa, \$40.....	46 00	Mt. Pleasant—St. John's Mission, Domestic.....	10 00
Columbus—St. Paul's, Boys' and Girls' Guild, through Wo. Aux., General, \$2; Sp. for "Mary H. Rochester" scholarship, Western Texas, \$1.25.....	3 25	Pentwater—St. James', through Wo. Aux., for stipend of Mrs. Miles, Virginia, \$6.50; S. S., Sp. for St. Mary's Orphanage, China, \$3.50.....	10 00
Mr. John W. Andrews, General.....	10 00		
Dayton—Christ Church, through Wo. Aux., Sp. for Child's Hospital, Omaha, Neb., \$2; Sp. for scholarship, Reno, Nev., \$5.....	7 00		
Middletown—Ascension, General.....	3 60		
Portsmouth—All Saints', through Wo. Aux., Domestic.....	9 97		

WESTERN NEW YORK—\$1,547.89

Belmont—Mrs. R. O'Brien, through Wo. Aux., for freight to Africa.....	1 00
Buffalo—Grace, Domestic, \$40; Foreign, \$50; Indian, \$10; Colored, \$51.25; General, \$11.95.....	163 20
Miss Kimberly, through Wo. Aux., for Hope School, South Dakota.....	10 00
Miss C. Kimberly, through Wo. Aux., Sp. for Foreign Missionaries' Fund.....	10 00
Mrs. W. H. Walker, General.....	10 00
"A Friend," Domestic and Foreign.....	10 00
"Widow's Mite," Domestic.....	1 00
Canandaigua—St. John's, through Wo. Aux., for Hope School, South Dakota.....	10 50
Canaseraga—Trinity Church, through Wo. Aux., for Hope School, South Dakota.....	5 00
Dresden—St. John's, Colored, \$25; Sp. for Bishop Seymour's Colored work, Cairo, \$25.....	50 00
Geneva—St. Peter's S. S., Mite Chests, Domestic.....	20 49
Trinity Church, Domestic, \$500; Foreign (of which for Japan, \$12) \$174.32; Colored, \$64.12; Trinity Parish, Foreign, \$200; through Wo. Aux., for Bishop Ferguson, Africa, \$58.....	996 44
E. Butler, General.....	50 00
Hornellsville—Christ Church, through Wo. Aux., for Hope School, South Dakota, \$20; General, \$10; Sp. for Foreign Insurance Fund, \$5.....	35 00
Lockport—Christ Church, Foreign.....	10 00
Penn Yan—Mrs. P. P. Curtis, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00
Phelps—St. John's, Domestic.....	3 27
Rochester—Christ Church, Domestic, \$2; Foreign, \$2; Colored, \$21.24; through Wo. Aux., for Hope School, South Dakota, \$11.75; Sp. for Foreign Missionaries' Insurance Fund, \$5; General, \$5.....	46 99
Mr. W. B. Douglass, Domestic.....	100 00
Agnes Jeffrey, Domestic, \$5; Foreign, \$5.....	10 00

WEST VIRGINIA—\$39.95

Hedgesville—Mt. Zion, Domestic and Foreign.....	10 00
Parlersburg—Trinity Church, General.....	15 60
Shepherdstown—Trinity Church, Domestic, Union—All Saints', General, \$3.84; S. S., 51 cts.....	4 35

OREGON—\$30.00

Pendleton—Miss L. Thompson, Domestic and Foreign.....	10 00
Miscellaneous—Branch Wo. Aux., General.....	20 00

NORTH DAKOTA—\$18.75

Dickinson—Mission, Domestic and Foreign.....	7 00
Valley City—All Saints', Domestic.....	11 75

COLORADO—\$125.87

Alamosa—St. Thomas' Mission, Domestic.....	2 25
Aspen—Christ Church, Domestic.....	5 00
Cascade—Mission, Domestic.....	5 75
Denver—Emmanuel Church, Domestic.....	8 65
St. John's Cathedral, Domestic.....	43 00
Fort Collins—St. Luke's, Foreign.....	8 16
Georgetown—Grace, General.....	2 00
Golden—Calvary, Domestic and Foreign.....	5 85
Idaho Springs—Calvary, General.....	2 00
Las Animas—Church of the Messiah, Domestic.....	4 31
Littleton—St. Paul's, Domestic.....	2 00
Manitou Springs—St. Andrew's, General.....	14 75
Ouray—St. John's, Domestic, \$2.50; Foreign, 50 cts.....	3 00
Pueblo—Holy Trinity Church, General, \$7.90; S. S., Sp. for Mrs. Pierce's Colored work, Little Rock, Ark., \$1.....	8 90
St. Peter's, General.....	9 05
Trinidad—Trinity Church, Domestic.....	2 05
Villa Grove—St. James', General.....	2 15

NEVADA AND UTAH—\$100.00

Miscellaneous—"Nevada," General.....	100 00
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SOUTH DAKOTA—\$13.95

Niobrara Deanery.

Pine Ridge Mission—"Anonymous," for Bishop Ferguson's work, Africa.....	5 00
Sisseton Mission—Missionary Boxes, General.....	6 95

Eastern Deanery.

Elk Point—Rev. J. V. Himes, General.....	2 00
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WESTERN TEXAS—\$8.20

Victoria—Trinity Church, General.....	8 20
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MONTANA—\$33.25

Bozeman—St. James', through Wo. Aux., General.....	10 00
Butte—St. John's, through Wo. Aux., General.....	3 60
Helena—St. Peter's, through Wo. Aux., General.....	4 65
Missoula—Church of the Holy Spirit, General, \$10; S. S., General, \$5.....	15 00

WASHINGTON TERRITORY—\$105.00

Pomeroy—St. Peter's S. S., Sp. for Rev. Wm. A. Fair, West Africa.....	5 00
Tacoma—Bishop Paddock, General.....	100 00

WYOMING AND IDAHO—\$49.95

Wyoming.

Rawlins—Mission, Domestic.....	7 10
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Idaho.

Boise City—St. Michael's, Domestic, \$15; through Wo. Aux., General, \$5.....	20 00
Emmett—St. Mary's Mission, Domestic.....	7 85
Idaho City—St. Mark's, Domestic.....	10 00
Lewiston—Nativity, Domestic.....	5 00

INDIAN TERRITORY—\$1.00

Muskogee—"Mrs. M. J. P.," Foreign.....	1 00
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FOREIGN CONTRIBUTIONS—\$123.12

France, Nice—Church of the Holy Spirit, Rev. John Cornell, General.....	5 00
Japan, Tokio—Rev. A. R. Morris, for "Japanese" scholarship, Bishop Boone Memorial School, Wuchang, China.....	40 00
Liberia, Crozierville—Christ Church, General.....	3 12
Harper—St. Mark's, for interior stations in Cape Palmas district, West Africa.....	75 00

MISCELLANEOUS—\$2,352.05

Interest, Domestic, \$428.74; Foreign, \$872.88; General, \$326.36; Special, \$73.25.....	1,701 23
Rent from houses in Hartford, Conn.....	322 81
Rent from house in Greenpoint, N. Y.....	272 76
"J. M. D.," General.....	25 00
"A Friend," General.....	10 00
"W. L. A.," Domestic.....	5 00
"Three Friends at Nahant," through Wo. Aux., General.....	8 00
"Anonymous," Domestic and Foreign.....	3 00
"Anonymous," General.....	2 00
"Anonymous," General.....	1 25
"Anonymous," General.....	1 00

LEGACIES—\$9,900.00

Mass., Taunton—Estate of Samuel Crocker, Domestic, \$4,950; Foreign, \$4,950.....	9,900 00
Receipts for the month.....	45,094 41
Amount previously acknowledged.....	339,697 17
	384,791 58
Less amount returned Treasurer of Diocese of Western New York for contribution from Trinity Church, Buffalo, received from him for Domestic Missions, in February, now stated to have been for Diocesan Missions.....	48 11
Receipts for the Fiscal Year.....	\$384,743 47